THE

BRITISH CRITIC,

For DECEMBER, 1809.

Κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
Ὀφθαλμὸν ἴξω, καὶ σαφηνείᾳ λόγῳ
Εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἴση.
Æsch. Septem. C. Theb.

We ſtill with watchful care ſhall look abroad,
And, if a hoſtile foot ſhall chance appear,
You ſhall be warned, and as we truſt be ſafe.

ART. I. *A Deſcriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Myſore. To which are prefixed, Memoirs of Hyder Aly Khan, and his Son Tippoo Sultan. By Charles Stewart, Eſq. M. A. S. late Major on the Bengal Eſtabliſhment, and Profeſſor of Oriental Languages in the Honourable Eaſt India Company's College at Hertford. Cambridge, printed; London, Longman and Co.* 1809.

THE ſhort memoirs of Hyder Ali Khan and of his ſon Tippoo Sultan are extremely intereſting. Had not the plans laid by the latter been ſeen and counteracted by the active vigilance and penetration of Marquis Welleſley, we ſhould have had ere this to lament the loſs of our poſſeſſions in India. The pleaſure we have experienced in peruſing theſe ſheets has been conſiderably heightened by our confidence in the accuracy of the contents, (Major Stewart giving notes and references from

the moſt authentic materials) and from the modeſt, unaſſuming manner in which the whole is written.

The work Major Stewart propoſed to write (a Deſcriptive Catalogue of the Library of Sultan Tippoo) was one of great curioſity to all claſſes of readers, and a deſideratum of real conſequence to Oriental ſcholars. On the whole, we are much pleaſed with the execution. He appears to have conſulted the beſt models, the Bibliotheque Orientale of Herbelot, and ſubſequently the catalogues of the Libraries of the Eſcurial, and of the King of France at Paris; and although we coincide with him in opinion, that it would have required much time and a conſiderable expence to have adopted the plan of thoſe works, we regret that a gentleman who appears every way ſo capable of the taſk did not make his memoir of each important work, and of its author, a little more diffuſe. His plan and arrangement are excellent, and, as far as we have been able to examine and collate, his accuracy is nearly unqueſtionable, as will be obſerved by the few corrections we have had to make, during a minute peruſal of the work.

As No. 1. of the claſs of Perſian Hiſtory is a book highly eſteemed in the Eaſt, we conceive it will be indulging our readers to give an account of it in Major Stewart's own words.

"No. 1. Tārikh Rōzet al Suffā. Large folio, Naſtâlik character. This is the moſt eſteemed hiſtory in the Perſian language, and conſiſts of an Introduction, ſeven Sections, and a Concluſion.

"Introduction—on the utility of hiſtory in general, and more eſpecially to ſovereigns and rulers.

"Sect. 1. deſcribes the creation of the world, and the deluge; details the lives of the patriarchs and prophets; and contains the ancient hiſtory of Perſia, to the conqueſt of that country by the Mohammedans, A. D. 636.

"Sect. 2. details the hiſtory of Mohammed, and the four firſt Khalifs, Abubeker, Omar, Oſman (Othman), and Aly; with a particular account of their conqueſts to A. D. 664.

"Sect. 3. contains the lives of the twelve Imams, who are held in the higheſt veneration by the Perſians. The firſt of theſe was Aly, and the laſt Mehedy. This perſon is ſaid to be ſtill living, and will appear again, before the coming of our Lord Jeſus Chriſt, for the converſion of infidels to the Mohammedan religion. He was born A. D. 869, and is ſuppoſed to be concealed in a cave. This ſection compriſes alſo the hiſtory of the Khalifs, from Mōāvīa, A. D. 661, to Moſtaſim Billah, 1258, when the Khalifat was overturned, on the taking of Bagdad by the Tar-

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" Sect. 4. includes memoirs of the dynaſties of Thābārides, Soffārides, Sāmanides, Dilemehs, Buides, Seljukides, and Attabegs, who reigned over Perſia, Tranſonania, Irak, &c. from about the year 800 to 1263.

" Sect. 5. preſents the hiſtory of the celebrated conqueror Genghiez Khān, who was born A. D. 1154, and died at the age of ſeventy-three; alſo memoirs of his deſcendants, who reigned over Perſia till 1335.

" Sect. 6. exhibits the hiſtory of the renowned Timour (Tamerlane), born A. D. 1335, and died 1404; alſo of his ſons and ſucceſſors, to the year 1426.

" Sect. 7. In this ſection are preſerved the memoirs of Sultān Huſſein Mirzā Aboul Ghāzy Behādur, fourth in deſcent from Timour, who reigned with great repute over Khoraſſan for thirty-four years, and died A. D. 1505. The encouragement which this prince gave to learning will appear by the number of authors quoted in this Catalogue, who lived at his Court, and dedicated their works either to him or his miniſters.

" Concluſion—contains a deſcription of the city of Herāt (then the capital of Khorāſſān), and of ſeveral other places of that kingdom.

" The author of this eſteemed work was the celebrated Mohammed Mīr Khāvund Shāh, who died in Khorāſſān, A. D. 1497. It is dedicated to Aly Shīr, Vizier of Sultān Huſſein, the patron of the learned of his time, and himſelf a poet and author of note.

We think Major Stewart ſhould have given a tranſlation of the titles of every book, (of ſome he has,) as well as an account of their contents. The title of this work is very appoſite for a General Hiſtory, Rozet at Suffā menus, " The Garden of Purity or Truth."

In deſcribing No. 15 of this claſs, the Nizam al Tuarikh, a moſt excellent and uſeful little book, we conceive Major Stewart has been much too conciſe. He merely calls it " An Epitome of Oriental Hiſtory from Adam to the Overthrow of the Khalifat by the Tartars under Holagou Khān, A. D. 1258. The author was Abu Saied Byzāvy, A. D. 1275." We therefore ſubjoin a table of its contents from a copy of the work itſelf.

The Nizam al Tawarikh, written by Abu Saaed Abdullah ben Abi al Káſim Omar ben Mahammed ben al Baizavi on the 21ſt of Moherrem, 694 of the Hijra, is an abridged account of the kings and rulers of the countries comprehended between the rivers Forat (Euphrates) and Jihon (Bactrus) to the weſt and eaſt, and

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the kingdoms of Khejend and Arabia to the north and ſouth, and takes in a ſpace of time from Adam to the year 694 of the Hijra. It is divided into four chapters.

Chapter 1ſt. contains an account of the prophets and rulers from Adam to Noah incluſive; comprizing ten perſons and a ſpace of about 2500 years.

Chapter 2d. An account of the Kings of Perſia and the illuſtrious men and philoſophers contemporary with them; comprizing the reigns of ſeventy-three kings, and a ſpace of 4181 years and one month, ſubdivided into four dynaſties, viz. 1. Peſhdadians. 2. Caianians. 3. Aſhcanians. 4. Saſanians—from Cayumurs to Zezdejerd ben Sheheryar.

Chapter 3d. An account of the Khalifs, comprizing a ſpace of 645 years, in three ſucceſſions—1ſt. of thirty years duration, commencing with Abubeker, and ending with Amir al Momenin, Huſſein the ſon of Ali. 2d. Beni Omiah, of 95 years duration, and thirteen reigns, from Moaviah to Merwan ben Mohammed. 3d. Beni Abás, of 520 years duration, and thirty-ſeven reigns, from Al Sifaj Abu al Abás Abdallah to al Motaaſem.

Chapter 4th. An account of the Kings and Sultāns of different provinces of Iran, contemporary with the Abaſides, divided into nine dynaſties, viz. 1. Safariah. 2. Samaniah. 3. Ghazneviah and Ghoriah. 4. Dilemiah. 5. Siljukiah. 6. Malahedah or of Koheſtan. 7. Silghoriah. 8. Khoarizmiah; and 9. Moghol. The 1ſt. comprizing three reigns, and a period of 50 years. 2d. ten reigns and 102 years. 3d. twelve reigns and 161 years. 4th. ſixteen reigns and 126 years. 5th. fourteen reigns and nearly 160 years. 6th. twenty reigns and 171 years and four months. 7th. eleven reigns and 131 years, to the period of writing this book. 8th. eight reigns and 128 years. 9th. the Moghols, originally deſcended from Chengez Khan, commencing from Holagu Khan, A. H. 654, and ending with the reign of Sultan Abdil Abuſaaed Khan Buhadur.

As a ſpecimen of Indian Hiſtory, we conceive our readers will not be diſpleaſed at our giving them Major Stewart's deſcription of No. 29 of that claſs—Firiſhtch's Hiſtory.

"A General Hiſtory of India, on which the author was employed for twenty years; containing an Introduction, twelve books, and a concluſion.

"Introduction contains the ancient hiſtory of India, and a ſhort account of the Hindoos.

"Book 1. Memoirs of the Kings of Ghizri, commencing with Nasir Addeen Subactagy, and terminating with Mohammed Ghōry, from A. D. 975 to 1186.

"Book 2. Memoirs of the Kings of Dhēly, from the acceſſion of Cuttub Addeen Abiek, A. D. 1205, to the death of Akber in 1605.

"A very

" A very good verſion of theſe two books has been given by Colonel Dow, which is generally known.

" Book 3. Memoirs of the Mohammedan Princes of the Dekhan, from A. D. 1347 to 1596.

" As the public are in poſſeſſion of a very excellent tranſlation of this book by Jonathan Scott, Eſq. any further deſcription of it here is thought unneceſſary.

" Book 4. Memoirs of the Princes of Gujerāt

" Book 5. Memoirs of the Princes of Malwa. Vide 4th and 6th ſections of the Tabkāat Akberry.

" Book 6. Memoirs of the Princes of Khāndeiſh (now in poſſeſſion of the Mahrattas) till reduced by the Emperor Akber.

" Book 7. The Hiſtory of Bengal. This province was firſt reduced by the Mohammedans, during the reign of Mohammed Ghōry, about the end of the 12th century, without an effort on the part of its daſtardly inhabitants for the preſervation of their liberty and their temples, by an officer named Bukhtyār Khelegy; and ſince that period, has in general been ſubject to the empire of Dhely; but being at a diſtance from the capital, the governors have frequently arrogated to themſelves independence. Three of its ſovereigns, in ſucceſſion, were either eunuchs or Abyſſinian ſlaves, who, having murdered their maſters, aſſumed the reins of authority, and decorated themſelves with lofty titles; but ſince the acceſſion of the great Akber to the throne of Hindūſtān, it has been regularly governed by a viceroy. Having been the object of ambition of all the Omrahs, it was diſtinguiſhed by the appellation of Jennēbal Balād, or the Paradiſe of Regions.

" Book 8. Memoirs of the Princes of Mūltān.

" Book 9. Memoirs of the Princes of Sinde. Vide 7th and 9th ſections of the Tabkāt Akberry.

" Book 10. Hiſtory of Caſhmire. The ancient ſtate of this delightful region is much diſfigured by fable. By many it is ſuppoſed the Hindu religion originated here, every river, mountain, and fountain being ſacred to ſome deity. It is however certain, that Caſhmire was long governed by a line of its native princes; and the firſt time we hear of its having been overrun by foreign armies was in the year of the Hejira 724, or A. D. 1323, when it was invaded by an army of 70,000 Turks, who, with their uſual cruelty, demoliſhed the temples, and tinged the rivers with blood. Their chief, Sultān Kudder Khān Runju, eſtabliſhed himſelf on the throne, and was ſoon after converted to Mahommedaniſm. He was ſucceeded by his Vizier, Shahmir, a Derveiſh, A. D. 1341, under whoſe poſterity it remained till the year 1541, when it was taken poſſeſſion of by Mirzā Hyder, in the name of the Emperor Homāyoon of Hindūſtān; and in the year 1588 it was annexed to the empire by the great Akber.

" Book 11. The Hiſtory of the Zamorins of Malabar, a race of princes whoſe memoirs are very intereſting to us, having

been the firſt Indians who entered into treaty with, or waged war againſt, Europeans. Unfortunately Feriſhtah did not conſider them in the ſame point of view, and his detail of their actions is rather conciſe.

"Book 12. gives an account of the arrival of the Portugueſe, and of the other Europeans in India, and deſcribes the firſt ſettlement of the Engliſh at Surat.

"Concluſion, reſpects the geography, topography, and climate of India.

"The author of this very elaborate work was Mohammed Kazim Feriſhtah, of Ahmednayur in the Dekhan, dedicated to Sultān Abool Muzuffer Ibrahim Adil Shāh the ſecond, of Bijāpore, A. D. 1609."

Eccleſiaſtical Hiſtory, No. 62, page 23. Rouzet al Shohadā, or the Garden of Martyrs. As Major Stewart has not in our opinion been ſufficiently particular in his account of this work, we ſubjoin a table of its contents, as being a book of great note amongſt Muſſulmans, and written in a peculiarly ſimple and intereſting ſtyle. It is divided into ten chapters and a concluſion.

Chapter 1ſt. An account of the Prophets from Adam to Mohammed, in the commencement of which is a very affecting narrative of the death of Abel by the hand of Cain, and the lamentations of Adam over the body of his favourite child.

Chapter 2d. The enmity of the tribe of Koreiſh to Mohammed, and the martyrdom of Hamjah and Janfer.

Chapter 3d. The death of the Prophet.

Chapter 4th. An account of Fatima, the daughter of the Prophet, from her birth to her death.

Chapter 5th. An account of Murteza Ali, from his birth to the hour of his martyrdom.

Chapter 6th. The excellencies of Imam Haſſan, and an account of his actions from his birth to his death.

Chapter 7th. The praiſes of Imam Huſſein, and what happened after his brother Haſſan's death.

Chapter 8th. The martyrdom of Moſelm ben Akil, ben Abi Taleb, and the murder of his children.

Chapter 9th. The arrival of Huſſein at Kerbela, his battle with his enemies there, and the conſequent martyrdom of him, his children, relations, and followers.

Chapter 10. What happened to the people of Mecca after Huſſein's death, and the fate of thoſe who fought againſt him at Kerbela.

Concluſion. Some account of the deſcendants of the Prophet, and their genealogies.

We ſhould be very glad to ſee a good verſion of this moſt affecting volume in an Engliſh dreſs.

Either

Either Major Stewart has made a miſtake in his account of the Akhlāk Nāſery, in the diviſion of Ethics, No. 9, page 51, or the copy in Tippoo Sultan's collection, differs from ſeveral manuſcripts of that work which we have had an opportunity of examining. We believe the proper reading of the name of the author of Ketab al Teharet (the original Arabic work) is Abu Aly Mohammed Ben Meſcaviah, and not Mekavieh. The arrangement of the chapters too is widely different; Major S. makes them ſix, but we can only find three, which are divided and ſubdivided in the following manner.

Three Makālah, chapters or diviſions.

Makalah 1ſt. conſiſts of two diviſions—diviſion 1ſt. ſubdivided into ſeven ſections—diviſion 2d. into ten ſections.

Makalah 2d. conſiſts of five ſections.

Makalah 3d. contains eight ſections, concluding with the advice of Plato, &c.

In the diviſion of Poetry we quote the notices given by Major Stewart, of Sâdy and Hāfiz, and regret that he has not indulged the public with ſhort accounts of all the authors of the different works, and with ſuch little anecdotes as would enable the reader to form ſome idea of their reſpective characters. He could have procured the memoirs of all the beſt authors (particularly of poets) in the Biographers, or Tezkerehs of Dowlat Shah, Taki Auhadi, Sirajuddin Ali, Ali Kuli, Sám Mirza, &c. &c. and he has ſhewn us how very capable he is of ſelecting and arranging them.

"Kulliat Sâdy. The works of Sâdy, containing ſeventeen books, all of which are held in great eſtimation. The author was the celebrated Moſhleh addeen Shaikh Sâdy of Shirāz. He died A. D. 1290, aged 102 years. During his youth he ſerved as a ſoldier both againſt the Hindūs and Chriſtians: by the latter he was taken priſoner, and obliged to work at the fortifications of Tripoli, whence he was liberated by a perſon who gave him his daughter in marriage; but the lady was of ſo bad a temper, that the poet complained he had exchanged his ſlavery for a worſe bondage.

"He was a great traveller, and made the pilgrimage of Mecca fourteen times. When advanced in years, he devoted much of his time to ſolitude and religious contemplation. He was a diſciple of the venerated Sūfy, Abd al Cāder Ghīlāni, or, at leaſt, adopted his opinions. During the period of his retirement he was viſited by Princes and the great men of the age, and was held in the higheſt degree of veneration by the people. His tomb is ſtill to be ſeen in the neighbourhood of Shirāz.

"A very good edition of Sâdy's works was publiſhed in Calcutta about twelve years ago, by Mr. Harrington; with an Engliſh Preface, containing the memoirs of the Author, and many other intereſting anecdotes."

No. 50 of the diviſion of Poetry, page 64, is the Dūwăn Khūāgē.

"The celebrated collection of myſtical and other poems of Hāfiz, moſt of which have been at different times tranſlated into ſome of the European languages. At the head of the Engliſh tranſlators ſtand Sir W. Jones, Meſſrs. Richardſon and Carlyle. The two former, however, acknowledge their obligations to Baron Revitſky, whoſe Specimina Poeſeos Perſicæ were publiſhed at Vienna in the year 1770. Vide Sir W. Jones's Works, Vol. 2d. page 321; Vol. 5th. page 484.

"The author of theſe Poems was Mohammed Shems addeen Hāfiz, of Shīrāz. He died A. D. 1394, and was buried with conſiderable pomp. His tomb is ſtill to be ſeen in the neighbourhood of his native city.

"A few of his poems may be underſtood in a literal ſenſe, but in general they are figurative, and allude to the Sūfy doctrines. Had wealth or ſenſual enjoyments been the wiſh of Hāfiz, they might have been amply gratified, as moſt liberal offers, both from the princes of Perſia and India, were held out to him; but he preferred a life of poverty and retirement. He was eminent for his piety, and paſſed much of his time in ſolitude, devoting himſelf to the ſervice of God, and reflecting on the Divine Nature. By the general conſent of his countrymen he is claſſed among their inſpired and holy men; and his works, held as inferior only to the Korān, are frequently conſulted by divines. The uſurper Nādir Shāh never undertook any arduous enterprize unleſs he found a happy omen in theſe myſterious poems."

In this diviſion (poetry) where the works of Jāmy are mentioned, vide Nos, 52 and 54, we find the ſame miſtake in the title of one of the poems, as crept into Sir William Jones's Grammar. We allude to that named by Major Stewart "Sejyet al Abrār" (the Manners of the Juſt), but which in every manuſcript we have ever ſeen (and we have ſeen ſome good and valuable copies) is written Sabbat al Abrār. The difference in Perſian characters, as the Oriental ſcholar will ſoon diſcover, is not eaſily diſcerned, but we will venture to ſay, that after reading this notice there are few readers of Perſian who will fail to perceive, on examining their copies of this poem, that the firſt diacritical point in the word is the diſtinguiſhing mark of Be and not of Jim. Beſides the meaning of the word Sabbat (a roſary) is much more

more appoſite than that of Sejyet, (manners) as the book conſiſts of a ſtring of forty ſeparate prayers, or ſermons. Should there ſtill be a doubt on the ſubject, it muſt be done away by reading the author's preface, where, by ſcanning the lines in which the title of the book is introduced, it will be found that Sejyet would be a ſyllable too long for the metre. Jāmy, moreover, in recommending the peruſal of his book to the virtuous, plays on the title by requeſting they will wear his roſary round their necks.

We now take leave of Major Stewart, highly pleaſed with his intereſting catalogue, but cannot paſs by the few errata which, we preſume, has eſcaped his notice.

In the word Hind, in Perſian characters, the letter *Ye* ſhould be omitted. Vide Indian Hiſtory, No. 42, page 17.

The word Maarij ſhould be ſpelt with an Ain inſtead of a Vaw. Vide Eccleſiaſtical Hiſtory, No. 57, page 22.

For Joy Buſſunt read Joy Baſhiſht. Vide Ethics, No. 21, page 53.

Corabidin, in Perſian characters, has Ye inſtead of Be. Vide Phyſic, No. 20, page 110.

Sherch, in Perſian, has a Sin inſtead of a Shin. Vide Philoſophy, No. 3, page 117.

The word Nahu has a Hamza inſtead of a He. Vide Turkiſh Books, No. 2, page 184, and Arabic Books, No. 5, page 188.

As ſpecimens of Major Stewart's ſtyle, we ſubjoin a few extracts from his "Memoirs of Hyder Aly Khan," and of "Tippoo Sultan," and alſo a few paſſages from his tranſlations in the appendix.

From the Memoirs of Hyder Aly Khan.

"Hyder Aly now perceived, with triumph, his ambitious views ripening to maturity, and, under pretence of ſecuring his conqueſts, augmented his old corps, and took into his ſervice an additional body of troops, on whoſe attachment he could depend."

"Theſe circumſtances being reported to the Delāwāy, he began to repent of the blind partiality which had induced him to raiſe Hyder Aly to ſo dangerous a height of power and authority, and propoſed to the Rājā to inveigle him to Seringapatam, and to ſecure his perſon. In proſecution of this deſign, a letter, replete with thanks and flattery, was written by the Delāwāy to Hyder, inviting him to return to court, to receive ſome diſtinguiſhed mark of honour, in reward for his brilliant ſervices.

"Hyder, who was well verſed in all the intrigues and politics of an Oriental court, conſtantly retained a private agent at Seringapatam,

gapatam, to whom he paid a liberal allowance for furniſhing him with intelligence. From this perſon he learnt the inſidious purport of the letter before it arrived. After conſidering the ſteps it became neceſſary to take, he marched from Batapore to Bangalore, and having collected all his forces, proceeded at their head to Seringapatam, where he encamped in the neighbourhood of the city. In the evening he went to pay his reſpects to the miniſter, attended by a few truſty followers; but, although every thing had previouſly been arranged for ſeizing or putting him to death, the opportunity was ſuffered to eſcape, and no attempt was made. The next viſit was fixed for the perpetration of the act; but the attachment which ſome perſons, acquainted with the intentions of the Delāwāy, bore to Hyder, induced them to apprize him of the plans in agitation againſt him. Although previouſly aware of the hoſtile deſigns of the miniſter, he affected much ſurprize and alarm at this intelligence; and, having conſulted with his friends, reſolved to depoſe the Delāwāy. To accompliſh this object, he proceeded, a few days afterwards, under pretence of paying the promiſed viſit, to the reſidence of the miniſter, and, ſtationing a party of ſoldiers at the door, entered the houſe with a ſelect guard, and, without oppoſition, took him priſoner. A detachment was then ſent to reduce the palace; but the Rājā ſubmitted voluntarily, and, ſending for Hyder Aly, received him moſt graciouſly, and declared, before the whole court, that the conduct of Jōsāchuri Nundōraj having for ſome time paſt given him great offence, it had been his ſerious intention to depoſe him from the office of Delāwāy, and to confer that honour on his general, Hyder Aly; but that meaſure being now happily effected without his interference, he had much pleaſure in placing the reins of government in ſo able hands. Hyder, ſeeing the Rājāh ſufficiently intimidated, was profuſe in his proteſtations of fidelity and attachment, and alledged the miniſter's deſign upon his life as the ſole cauſe of the commotion which had taken place. Next day, however, he repaired to court, and demanded a patent or commiſſion conferring on him and his poſterity the perpetual office of Delāwāy. The Rājā, dreading the conſequences of a refuſal, acquieſced in this demand, and contented himſelf with requiring a written engagement, ſtipulating that he and his poſterity ſhould prove themſelves loyal and obedient ſubjects. Thus Hyder Aly acquired the *real* ſovereignty of Myſore, but for ſome time continued his reſpectful behaviour to the Rājā. All the public acts of government were made in the name of the prince; and, on occaſion of any new conqueſts, congratulatory letters and preſents were ſent to him. This event happened in the year 1759.

"The firſt act of Hyder Aly's authority was to get poſſeſſion of the fort of Myſore. To this place he ſent his priſoner, the late Delāwāy, with his two ſons, Virajand and Tadarāj, but allowed them a comfortable penſion. The father ſurvived his diſgrace

diſgrace thirteen years; and one of the ſons lived long enough to witneſs the reſtoration of the royal family to the throne, and the deſtruction of the ſon of the uſurper.

"Hyder, having thus diſpoſed of his rival, uſurped all the official powers of government, and ſeldom condeſcended even to conſult the Rājā. Many of the diſtant Zemīndārs, however, refuſed to acknowledge his authority, and there was ſtill a ſtrong party againſt him about the court. The latter he appears to have held in too much contempt; for in the month of May, of the year 1760, he ſuffered himſelf to be prevailed on, by the offers of M. Lally, governor of Pondicherry, to detach, to the aſſiſtance of the French, nearly the whole of his regular troops, amounting to 2000 cavalry and 3000 infantry, with ſome artillery, under the command of his wife's brother, Mukhdūm Sahib. Even after the departure of theſe troops, ſuch was his confidence, that he continued to reſide at Deriā Bagh, a garden diſtant about three miles from the fort of Seringapatam, attended only by a guard of 300 choſen horſe."

From the Memoirs of Tippoo Sultan.

"A. D. 1796. In the year 1796, the Myſore Rājā Chiaum Rāij died, leaving an only ſon, then an infant of three years old, to inherit the dignity of his anceſtors. But the haughty Sultan would not now condeſcend to acknowledge even a nominal ſuperior; and, far from exalting the boy to the throne of his forefathers, barely allowed him to exiſt in ſqualid poverty, and humiliating contempt.

"A. D. 1797. In the end of this year, or the commencement of 1797, an army of Afghāns croſſed the river Attock, and attempted to proceed towards Dhely. They were, however, ſo warmly oppoſed by the Seik chiefs, that after loſing a conſiderable number of men, they were obliged to retreat. This expedition was probably undertaken by Zemān Shāh, in compliance with the propoſals made by Tippoo to that prince, in his firſt plan * for attacking the Engliſh; and it ſo far alarmed the Britiſh government, that a large force was aſſembled at Mindy Jhāt, on the weſtern bank of the Ganges, avowedly for the purpoſe of oppoſing the invaſion.

"The intrigues and military movements of Tippoo at this period, (although his correſpondence with the Shāh was not then known) rendering it probable, that he meant to take advantage of theſe circumſtances to invade the Carnatic, the Madraſs army was

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* Vide Tippoo's Correſpondence with Zemān Shah, Nos. 22 and 26; Beatſon's War in Myſore; and Aſiatic Regiſter for 1789.

alſo

alſo ordered to take the field; and an expedition, which was fitting out againſt the Spaniſh iſlands in the China ſeas, was in conſequence relinquiſhed.

"The retreat of Zemān Shāh's army from Hindūſtān, the premature diſcovery of the intrigues of Ferīdūn Jāh *, and the menacing poſition of the Engliſh armies, combined to prevent Tippoo from engaging in any open ſcene of hoſtility, or any overt act of inſult againſt the Britiſh nation; although ſeveral months previous to this period, he had privately diſpatched ambaſſadors to the Mauritius, to renew his connections with France, and to ſolicit the aid of 10,000 European and 30,000 negro troops. The diſcovery of this tranſaction, and the ineffectual aſſiſtance ſent him by his friends, drew again on the Sultan the vengeance of the Britiſh arms, before he was properly prepared to reſiſt them.

"A. D. 1798. In the month of June, 1798, the Governor-General of India † received an authentic account of the arrival of Tippoo's ambaſſadors at the Mauritius, and of all their proceedings. This glaring proof of the Sultan's intentions leaving no room for doubt or heſitation, orders were immediately iſſued for aſſembling the armies; and the moſt active preparations for war were made throughout Britiſh India. The Governor-General did not, however, confine his precautions to his own territories; effectual meaſures were at the ſame time taken to annihilate the party of Tippoo and the French at the court of Hyderābād, and to enable the Nizām to co-operate againſt the common enemy ‡. An attempt was alſo made to unite the diſcordant parties at the court of Pūna, but the mutual jealouſies of the Mahratta chiefs, ſome of whom were probably in the intereſt of the Sultan, rendered it impoſſible for the Pēſhwā to fulfil his engagements, or to take any part in this war.

"The Governor-General being thus prepared to puniſh the Sultan for his breach of faith, but averſe to ruſh unneceſſarily into an expenſive and uncertain war, deemed it proper, firſt to admoniſh him, and to leave it in his power to terminate the differences between the two governments in an amicable manner, by proper apologies, and new ſtipulations. He, in conſequence, addreſſed ſeveral letters to the Sultan, in which he carefully avoided every hoſtile expreſſion, merely apprizing him that his intercourſe with the French was perfectly known, and propoſing that Major Doveton might be ſent to him on the part of the allies, for the purpoſe

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* He was ſeized and confined by his father.

† Marquis Welleſley, then Lord Mornington.

‡ The corps under the command of Monſieur Raymond, and other French officers, were diſarmed, and the battalions placed under the controul of Engliſh officers, in October, 1798.

of

of forming an amicable arrangement *. The anſwers to the letters were replete with prevarication, and the propoſal reſpecting Major Doveton entirely evaded.

"During this period, intelligence reached the Governor-General of the operations of the French in Egypt, and of the embarkation of Monſieur Dubuc at Tranquebar, as ambaſſador from Tippoo Sultan to the French government †. A knowledge of theſe circumſtances rendered any further delay inexpedient; and orders were in conſequence iſſued, on the 3d of February, 1799, for the armies, and thoſe of the allies, immediately to invade the Sultan's dominions. Ten days ſubſequent to theſe orders, a letter was received by the Governor-General from the Sultan; in which the latter ſtated, that, 'being frequently diſpoſed to make excurſions and hunt, he was accordingly proceeding upon a hunting excurſion, and that his lordſhip might diſpatch Major Doveton to him ſlightly attended.'

"On the 11th of February, the grand army, under the command of General Harris, marched from Vellore, and, on the 28th of the ſame month, was joined at Karimungalum, by the Nizam's forces, with 6000 ſubſidiary Britiſh troops in his highneſs's pay.

"On the 4th of March, the combined armies encamped near Ryacotta, on the frontier of Myſore; whence a letter from the Governor-General was diſpatched to the Sultan, acknowledging the receipt of his laſt epiſtle, and referring him to General Harris for further explanation."

Extract of Major Stewart's Tranſlation from the Tārikh Tabbery.

"Omar, (on whom be the grace of God!) in the ſame year, being the fifteenth (of the Hejira) A. D. 636-7, ſent Saâd Ben Aby Waccās with an army to Oūſa, with orders to halt there. Afterwards he wrote to the General:—'As your troops have now recovered from their fatigues, and the Almighty God has ſpread the Muſſulmāns all over the world, and the Perſians continue inactive at Madāin, let not their inactivity prevent your exertions, but attack them; and if God give you the victory, inform me.'

"Saâd immediately marched with his army, which then only conſiſted of 20,000 men; but from every city numbers joined him, convinced there would not be any fighting, (becauſe Yezdigerd had not any perſon remaining fit to be appointed commander

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* Vide Appendix to the War in Myſore, No. 8, and following.

† Vide Appendix to the War in Myſore, No. 13.

of

of his army) and before Saâd arrived at Madāin, the Arabs were increaſed to 60,000.

" When Saâd arrived at Ambā, Yezdigerd, who had heard of his approach, collected all his troops, and conſulted with his miniſters whom he ſhould appoint Generaliſſimo, in the room of Ruſtem; but as none of his officers would accept the poſt, they adviſed him to quit Madāin, and to retire to Khorāſsān, Pārs, or Carmania, all which were under his authority; and added, that they alſo would abandon the city to the enemy, and accompany him. The king was much diſtreſſed at the idea of quitting his capital, but there being no other remedy, he was obliged to comply. During this time, the Arabian general advanced by eaſy marches, ſuppoſing that the Perſians were coming to meet him. When he arrived at Sāhāt, which is only diſtant one day's journey from Madāin, Yezdegerd (who was very undetermined) had only time to pack up and take with him a ſmall portion of his treaſure and valuable effects. The inhabitants of Madāin alſo, whether ſoldier or citizen, noble or mean, man or woman, all fled. No perſon paid any attention to their property, but abandoned the whole of their poſſeſſions.

" As ſoon as Saâd was informed of this circumſtance, he detached Câcāâ Ben Amrū with a party in purſuit of the fugitives. This officer, having marched through Madāin without ſtopping, followed the king; but being unable to come up with him, he took and put to death a great number of the Perſians who had fallen behind, and collected much plunder. At the ſame time that the Arabian general detached Câcāâ, he proceeded with the remainder of the army to Madāin, and, on his arrival there, found it entirely evacuated. Saâd was much delighted at the ſight of the palaces and beautiful gardens; but not wiſhing then to enter the city, he encamped at the porch or hall of Caſrow, which is ſtill to be ſeen at Madāin. The extent of it is, in breadth one hundred and twenty cubits, and in length ſix hundred cubits: inſtead of brick, it is built of hewn ſtone; and along the front are twelve columns, one hundred cubits in height, all built of hewn ſtone. This edifice was erected by Keſra Ben Cobad Ben Firoy, who, when arrived at the pinnacle of his greatneſs, placed here the golden throne.

" Saâd drew up the army around the porch: then he entered the building; and, in gratitude for the victory, repeated eight prayers; and, at the end of each prayer, proſtrated himſelf on the ground. This he did in imitation of the prophet, (on whom, and his poſterity, be the bleſſing of God!) who, on the day that he took Mecca, entered the Caâba, and repeated theſe eight prayers with their proſtrations; to which he added, his benediction for the ſaints, the firſt and other chapters of the Korān at the end of each prayer, together with the creed four times. This is called the Service for Victory. Saâd, having performed this

act of religious duty, appointed Amrū Ben Mocurreb ſuperintendant of the plunder, and directed a crier to proclaim, that whoever found any thing ſhould bring it to Amrū, that the whole being collected might be equally divided. Some time after, the General mounted (his horſe) went into the city, and took up his reſidence at the palace of Coſroes. There he ſaw tables (the number of which God only knows) covered with gold, ſilver, cloths, jewels, armour, carpets, and veſſels of various kinds.

"The troops, having diſperſed themſelves in different places, collected every thing that was valuable, and brought it to Amrū. Câcââ, who had purſued (the king) as far as the Nehruân bridge, brought back alſo many valuable articles. The quantity of plunder was ſo great, that after deducting one-fifth (for religious purpoſes) and many preſents, each man of the ſixty thouſand received twelve thouſand dirhems *. Beſides theſe, many things were gratuitouſly ſent to the Khalif: of theſe, ſome could not be broken; others were ſo ſuperb as to be uſeleſs to any other perſon †. Of this kind was the camel load of goods taken by Câcââ at the Nehrūan bridge, which conſiſted of a wardrobe and a vaſe, containing a dreſs of Coſroes, wrought with pearls, and between every two pearls there was a ruby, beſides ſeveral other dreſſes of cloth wrought with gold. They alſo found the royal crown, and the king's rings, and ten other ſuits of clothes, all of (gerbaft) cloth wrought with gold; the whole of which was ſent to Omar.

"In the armoury they diſcovered a preſs, lined with cloth wrought with gold, containing the armour of Coſroes, inlaid with jewels. The helmet, coat of mail, cuiſhes, and cuiraſſes, were all of gold. There were likewiſe ſix ſuits of Dāūdy armour, and nine ſcymitars of great value, which were alſo ſent to the Khalif. In addition to theſe, there were found in the treaſury a horſe made of gold, having on a ſilver ſaddle ſet with jewels, and a camel made of ſilver, with a gold ſaddle. Among the ſtores was found a carpet three hundred cubits long, and ſixty cubits wide. This was called the Winter Carpet, becauſe the kings of Perſia uſed to have it ſpread to ſit on in that ſeaſon, when neither flowers nor any other verdure was to be ſeen; and its borders being wrought with emeralds, it appeared like a field of variegated crops, or of green corn, interſperſed with numerous flowers and bloſſoms, compoſed of jewels, and other precious ſtones.

"There were alſo found many bottles filled with camphire, amber, muſk, and all kinds of perfumes, and various other articles, all of which Saâd ſent to the Khalif.

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* A ſilver coin, eight of which weighed an ounce.

† This ſentence may be tranſlated differently.

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"When theſe commodities arrived at Medineh, Omar (upon whom be the grace of God!) ordered them to be depoſited in the moſque; and when the people of Medineh ſaw them, they were aſtoniſhed. After ſome days, the Khalif ordered them to be divided, to each perſon according to his office. The Commander of the Faithful, Aly, the ſon of Aby Tālib, (upon whom be the favour of God!) received a ſmall portion of the carpet, which he ſold for eight thouſand dirhems; and people came from all quarters, from India, from Africa, from Egypt, and Yemen, to Medineh, to buy the gold, ſilver, jewels, and precious ſtuffs. The conqueſt of Madāin happened in the month Sufer (ſecond month) of the ſixteenth year of the Hejira, A. D. 637."

Our readers cannot fail to ſee from theſe ſpecimens, that this work is extremely valuable.

ART. II. *The Letters of Mrs. Elizabeth Montagu, with ſome of the Letters of her Correſpondents. Part the Firſt containing her Letters from an early Age to the Age of Twenty-three. Publiſhed by Mathew Montagu, Eſq, M. P. her Nephew and Executor.* Two Volumes, Crown 8vo. 14s. Cadell and Davis. 1809.

THESE volumes are to be conſidered as merely a ſpecimen of Mrs. Montagu's correſpondence, and they are ſuch a ſpecimen as will certainly give moſt readers a wiſh to ſee them continued. They are indeed of very ſingular excellence; particularly when the early age of the writer is conſidered; for they commence when ſhe was only in her fourteenth and end in her twenty-fourth year. From the eaſe and fluency of her ſtyle, and the vivacity of her fancy, we are led to expect that, in the continuation of her correſpondence, we ſhall at length have to boaſt of a letter writer nearly, if not entirely, equal to the famous Madam Sevigné. It is certainly a ſtriking proof of the value ſet upon her letters, by her various correſpondents, that they have been preſerved for ſo many years, by their care and attention; ſince we are aſſured by the editor that on no occaſion did ſhe write foul copies, or preſerve any tranſcript of her letters in her own hands.

We are to expect of courſe that the extreme vivacity of this elegant writer's ſtyle will decreaſe as ſhe advances in years, and indeed a change in that reſpect may be perceived before theſe volumes conclude; but we are promiſed by the editor, who has certainly more judgment than even ſo well founded a partiality can miſlead, that they will improve in higher qualities as they decline in vivacity: nor can it be

feared by thoſe who knew what her converſation was, even in advanced age, that ſhe could ever ſink into inſipidity.

Of the preſent collection a great part is ſo brilliant, that perhaps the beſt method of giving a general idea of it will be to collect ſhort ſpecimens of wit from various parts. At the age of fourteen ſhe thus plays upon the circumſtance of her learning to draw.

"One common objection to the couutry is, one ſees no faces but thoſe of one's own family: but my papa thinks he has found a remedy for that, by teaching me to draw; but then he huſbands thoſe faces in ſo cruel a manner, that he brings me ſometimes a noſe, ſometimes an eye at a time; but on the King's birth-day as it was a feſtival, he brought me out a whole face with its mouth wide open." Vol. I. p. 15.

The lively ſummons which follows, enjoining an old bachelor to attend a ball cannot be attributed to ſo young a wit; and indeed ſhe introduces it by ſaying, "to make room for *other* nonſenſe, I muſt conclude *my own*." But it is too humorous to be paſſed over.

"To J. B. Esq.

"*Kent.*

"Whereas, complaint has been made to us commiſſioners of her Majeſty's balls, hops, aſſemblies, &c. for the county aforeſaid, that ſeveral able and expert men, brought up and inſtructed in the art or myſtery of dancing, have, and daily do refuſe though often thereunto requeſted, to be retained and exerciſed in the aforeſaid art or myſtery, to the occaſion of great ſcarcity of good dancers in theſe parts, and contrary to the laws of gallantry and good manners, in that caſe made and provided; and whereas, we are likewiſe credibly informed that you, J. B. Eſq. though educated in the ſaid art by that celebrated maſter—Lalley, ſenior, are one of the moſt notorious offenders in this point, theſe are therefore, in the name of the Fair Sex, to require you, the ſaid J. B. perſonally to be and to appear before us at our meeting holden this day at the ſign of the Golden Ball *, in the pariſh of Horton, in the county aforeſaid, between the hours of twelve and one in the forenoon, to anſwer to ſuch matters as ſhall be objected againſt you, concerning the aforeſaid refuſal, and contempt of our juriſdiction and authority; and to bring with you your dancing ſhoes, laced waiſtcoat, and white gloves. And hereof fail not *, under peril of our frown, and of being

* From the regularity of the form, it is likely that the outline of this citation was drawn by a juſtice, probably by Mr. Robinſon himſelf.

henceforth deemed and accounted an old bachelor. Given under our hands and ſeals this eight day of October, 1734." "To which we all ſet our hands." Vol. i. p. 16.

At eighteen ſhe already enlivens her wit with alluſions to poets.—

"Moſt of our neighbours will be in town by the next moon, ſo we ſhall have no more balls this winter. In town the ladies talk of their ſtars, but here,

"If weak women go aſtray,
The moon is more in fault than they.

Will-o'-wiſp never led the bewildered traveller over hedge and ditch as a moon does us country gentlefolks; a ſqueaking fiddle is the occaſion, and a moonlight night an opportunity to go ten miles in bad roads at any time." P. 44.

She then proceeds in a vein of inoffenſive humour to ſpeak of her father's dancing, and of the remarks occaſioned by it. She was extremely fond of dancing, yet ſhe could place it occaſionally in a ridiculous light.

"The theory of dancing is extremely odd, though the practice is agreeable. Who could by force of reaſoning find out the ſatisfaction of caſting off, right hand and left, and the hayes? We often ignorantly laugh to ſee a kitten turning round in purſuit of its own tail, when the creature is only *turning ſingle*." P. 58.

On a bad pen ſhe is thus eloquent.

"If I did not always write ill I ſhould make ſome excuſe for this letter; my pen has been an ancient inhabitant of the ſtandiſh; it has defaced much white paper, and been long the engine of induſtry, and the ſecretary of diligence. It has given flight to as much fooliſhneſs, as when it was in the wing of a gooſe, but it ſings its laſt ſo melodiouſly one would imagine it was taken from a ſwan." P. 63.

As the writer was not vain, we may conclude that ſhe was tempted to the laſt alluſion merely by the wit of it. Speaking of the ſameneſs of Bath, and the frequency of death in that ſcene of gaiety, ſhe ſays; "indeed the only thing one can do to day (at Bath) we did not do the day before, is to die." (P. 77.) Of modern marriages ſhe ſays, that "they are great infringers of the baptiſmal vow; for 'tis commonly the pomps and vanities of this wicked world, on one ſide, and the ſinful luſts of the fleſh on the other." On friendſhip, of which ſhe had a very ſtrong ſenſe, ſhe ſpeaks in a more ſerious ſtrain, but not without vivacity.

"Your

"Your praiſes of my friend, and friendſhip pleaſed me extremely. I admire my friend above all people, and friendſhip above all things; it has the tenderneſs of love without its weakneſſes, and its ecſtaſies without its jealouſies; it is founded in reaſon and ſtrengthened by time: a friend is the better for wearing, and I think the greateſt happineſs this world can beſtow is to have a friend and be a friend." P. 115.

With theſe ſentiments, which are varied and extended in other places, it is no wonder that this lady, in her progreſs through life, loſt no friends, but by death.—Of a young man whoſe father was very avaricious, Miſs Robinſon ſays, "B. ſeems to hate money as a young prince hates the prime Miniſter, becauſe it is his father's favourite." (125.) When ſuch inſtances of wit can be collected from 125 pages of no great ſize, it will readily be granted, that a very ſingular talent was exhibited in the production of them; and we have not yet conducted the writer beyond the age of twenty. We muſt not, however, too unmercifully extract the marrow from the book; though we can ſafely ſay, that we have ſeen few things in it, whether jocular or ſerious, that are not well conceived and happily expreſſed. The tenderneſs of Miſs R. for her ſiſter, and her deareſt friend the Dutcheſs of Portland, is diſplayed in a beautiful variety of elegant expreſſions; and her regard, united with love and eſteem, for her couſin Mr. Freind * and his wife, is not leſs honourable to her in its expreſſions than to them in its enthuſiaſm. We muſt however give one or two more ſubſtantial ſelections from theſe pleaſing volumes, and then diſmiſs our readers, to the peruſal of them. We lately had occaſion to allude to Pope's very humorous letter, which he thought worth ſending to two correſpondents, deſcribing a curious, antiquated manſion †; which we conjectured to be that which Lord Bathurſt had found on the eſtate at Cirenceſter, when he made the purchaſe. The following deſcription, of the houſe of an ancient Yeoman of Kent, may very well ſtand as a companion to it.

"I live here very eaſy, and have as much time to myſelf as I pleaſe; and I have got books and all the neceſſaries and comforts, though not the pomps and pleaſures, of life. The fa-

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* Son of Mr. Freind, afterwards Dean of Canterbury, and father of the Rev. John Freind Robinſon, of Welford Park, Berks.

† See our laſt, page 440.

mily are civil and ſenſible people. As for the maſter of the houſe, he is indeed to a tittle Spencer's meagre perſonage called Care; his chief accompliſhment, as to behaviour is ſilence. I never ſee him but at dinner and ſupper, and then he eats his pudding and holds his tongue. I believe his learning amounts to knowing that four pennies make a groat, and the ſooner that groat becomes ſixpence, he thinks, the better. To give your grace a notion of my way of life, I muſt inform you of the ſort of perſons who compoſe the drama, and their rank of life. They are above farmers conſiderably, have been poſſeſſed in the family, for aught I know, ſince the Conqueror, of about four hundred pounds a year; they have a good old houſe neatly furniſhed; but there is nothing of modern ſtructure to be ſeen in it. I am now ſitting in an old crimſon velvet elbow chair, I ſhould imagine to be elder brother to that which is ſhewn in Weſtminſter Abby as Edward the Confeſſor's. There are long tables in the room that have more feet than the caterpillar you immured at Bullſtrode. Why ſo many legs are needful to ſtand ſtill I cannot imagine, when I can fidget upon two. My toilette I fancy, was worked by one of Queen Maud's maids of honour. There is a goodly cheſt of drawers in the figure of a cathedral, and a looking glaſs which Roſamond or Jane Shore may have dreſſed their heads in. All things are very neat and clean, though not quite young or handſome. Amongſt the old furniture, not to forget the clock, who has indeed been a time-ſerver; it has ſtruck the bleſſed minutes of the Reformation, Reſtoration and Acceſſion, and by its relation to time ſeems too to have ſome to eternity. It is like its old maſter only good to point the hour to induſtry, to wake the ſlothful ſoul to labour, to mark the time by voice though not by action; it is the miniſter of old Care; it calls his ſervant to yoke the oxen, get ready the plough, wakes the dairy maid to milk and churn: the daughters hear in it the paternal voice chiding the waſte of hours, and riſe obedient to its early call; even me it governs, ſends me to bed at ten, and makes me riſe, oh barbarous! at eight. I go to bed awake, and riſe aſleep; but I have ever held conformity one of the beſt arts of life, and, though I might chooſe my own hours, I think it proper to follow theirs. If age be honourable, why ſhould I neglect the fane [vane] of antique ſtructure, which ſhook with the wind that blew the Danes to Britain; turned with the blaſt that ſent our hero Richard to the holy wars, and then ſtood fair for France with Edward, moved with the glorious gale that brought a conquered King from France, with our young victor the Black Prince; it pointed out the hour for gallant Henry to attempt a kingdom greater than his own; it obeyed the wind that brought over the chaſtiſer of wicked Richard: then turned full to the happy wind that ſcattered the Armada, and moved as readily to the fair gale that wafted over our glorious William: but of late days it has ſeldom ſtirred; tired of bringing terror to nothing but a timorous valetudinarian, or informing

forming the ſpleen when the wind is in the eaſt; and loath to have the idleneſs of ſome admiral imputed to its advice, it moves no more, but ſeems indeed to be founded upon ſteady and fixed principles, and I believe will turn no more except it be for Vernon. What will your grace ſay to this inventory? I am aſhamed, but I obſerve people are apt to converſe like the company they keep, and really I ſee hardly any thing but this poor fane [vane] planted on an aged oak juſt over againſt my window, and I hear nothing but the clock telling me how I kill time, while I unhappily reflect on the ſad revenge it will take upon me; therefore what can I repeat but what I learn? I am ſpinning out a happy hour; ſuch I account it when I write to you, and really I have not the art of abbreviation. However, to follow the order of Providence in my ſtory, I will begin with the mother of the family, a venerable matron of grave deportment, who was well educated, and moves in the form of antique ceremonies, but is really a ſenſible woman: the daughters are very good houſewives, and I like ſome other qualities in them, which I underſtand better than their œconomy. I only wiſh they could ſleep in their beds in the morning, and wake in a chair in the evening; the youngeſt is very converſible, and the eldeſt for mature deliberation, I believe, incomparable; but, as I rather want converſation than advice, ſhe is not ſo agreeable to me as her ſiſter; but conſidering how well the youngeſt and I love talking, it is very happy the other does not, or we might want an audience, which ſhe gives us at any time." Vol. I. p. 140.

Of a very different kind is the following letter, but in ſome reſpects much ſuperior. It contains ſome excellent thoughts on the ſubject of Marriage, expreſſed with great felicity. It ſeems to have been occaſioned by the mention of one of her admirers, for ſhe was as yet unmarried.

"TO THE REV. MR. FREIND.

"SIR,

"I am ſorry fate is ſo much my enemy as to interpoſe her decrees againſt your writing to me with the ſame readineſs of performance as of inclination. I was indeed a little ſurprized to hear a divine had ſeduced a captain; I fancy your engagement was over in leſs time than you imagined, if the converſation was to be only my panegyric; for upon making a favourable account of my good qualities, and all that partiality, compliment, and imagination could ſay upon them, I really think half an hour would amply take in all that could be deviſed and ſaid upon the ſubject; I am very ſorry if the poor man is really what you think, unhappy; if his caſe is uneaſy, I am ſure it is deſperate. Complaint, I hope, is more the language, than miſery the condition of lovers. To ſpeak ingenuouſly, you men uſe us oddly enough;

you adore the pride, flatter the vanity, gratify the ill-nature, and obey the tyranny that inſults you; then ſlight the love, deſpiſe the affection, and enſlave the obedience, that would make you happy. When frowning miſtreſſes we are awful goddeſſes! when ſubmiſſive wives, deſpicable mortals. There are two excellent lines, which have made me ever deaf to the voice of the charmer, charmed he ever ſo ſweetly,

" The humbleſt lover, when he loweſt lies,
Submits to conquer, and but kneels to riſe.

Flattery has ever been the ladder to power, and I have deteſted its inverted effects of worſhipping us into ſlavery, while it has pretended to adore us into deification. If ever I commit my happineſs to the hands of any perſon, it muſt be to one whoſe indulgence I can truſt, for flattery I cannot believe; I am ſure I have faults, and am convinced a huſband will find them, but wiſh he may forgive them. But vanity is apt to ſeek the admirer rather than the friend, not conſidering that the paſſion of love may, but the affection of eſteem never can degenerate to diſlike. I do not mean to exclude love, but I mean to guard againſt the fondneſs that ariſes from perſonal advantages. This may be diſtinguiſhed from the conſent of the mind to a joint admiration of the virtues and beauties of a miſtreſs; for though they both pretend alike the admiration of the united qualifications, yet it is neceſſary to recollect whether the eyes did not chooſe for the mind. I have known many men ſee all the cardinal virtues in a good complexion, and every ornament of character in a pair of fine eyes, and they have married theſe perfections, which perhaps might ſhine and bloom a twelvemonth, and then alas! it appeared theſe fair characters were only written in white and red. A long and intimate acquaintance is the beſt preſage of future agreement. I have ſtrengthened this argument to myſelf by the example of you and Mrs. Freind. I hope in my long and tedious diſſertation, I have ſaid nothing diſreſpectful of love. As for your particular inducement to it, I cannot tell whether it was beauty or good qualities, they being united in her, in a degree of perfection not to be excelled; but though in degree equal, not being equal in kind, I am ſure the qualities of the mind had preference as moſt worthy. Your deſcription of your friend is very amiable, but indeed the qualities you commend are enough to render what you mention both improbable and unfit; ambition hardly can make conceſſions to love, and is ever ſubject to repent the purchaſe, even of content, at the expence of greatneſs. Its wiſhes are rather for pomp than happineſs. For what you would effect, you ſhould find one rather tired than deſirous of greatneſs, who, having found ſeeming good dearly purchaſed at the rate of real enjoyments, would be willing to reverſe the bargain, and buy happineſs at the expence

of

of ſhew. So to your worthy friend, according to his deſert, I wiſh riches and alliance, to help his laudable ambition. For myſelf, I wiſh the ſame advantages with one of eſtabliſhed fortune, and character ſo eſtabliſhed, that one piece of generoſity ſhould not hurt his fortune, nor one act of indiſcretion prejudice his character; for I would hardly be advanced to the detriment of an enemy, much leſs to the diſadvantage of a friend." Vol. II. p. 27.

We have dealt with our readers as if we thought they were likely to doubt our judgment or our ſincerity, which we have no reaſon to apprehend. We have not only declared our opinion, but furniſhed them with proofs of it. We can anſwer for it, that in a very ſhort acquaintance with theſe letters, they will find many other proofs of the ſame tendency, and at leaſt of equal force.

The letters written by the author's correſpondents are very few; about two from Mrs. Donellan, and as many from the celebrated Dr. Middleton, who was her grandmother's ſecond huſband, and from whom ſhe had received inſtructions in early life. The lady is clearly eclipſed by her young correſpondent in freedom and elegance of ſtyle; and if Dr. M. bears the compariſon better, it is apparently becauſe his letters were more ſtudied. This connection with Dr. Middleton gives occaſion to many obſervations on his Life of Cicero, moſt of which are as judicious as they are agreeable. There are alſo ſome pleaſing ſketches of Dr. Young's character. From theſe inſtances we may readily conjecture how much more intereſting, in a literary point of view, Mrs. Montagu's Letters muſt be found when her acquaintance with the learned and ingenious of her time had become much more extenſive. For theſe parts of the correſpondence we hope we ſhall not long wait *; particularly ſince it ſeems, by the poſtſcript to depend jointly on the good taſte of the public and the health of the truly eſtimable editor.

Art. III. *Philoſophical Tranſactions, &c.*

(Concluded from our laſt, p. 459.)

WE proceed to notice the remaining articles in this publication, ſo intereſting to the philoſophical world.

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* Since this was written, a ſecond part has been advertiſed.

XVII. *On the Changes produced in Atmoſpheric Air, and Oxygen Gas, by Reſpiration. By W. Allen, Eſq. F. R. S. and W. H. Pepys, Eſq. F. R. S.*

After briefly mentioning the importance of the proceſs of reſpiration, and the exertions of various able philoſophers towards an inveſtigation of its effects, the authors of the preſent paper give an accurate deſcription of the apparatus with which they performed their experiments, and the deſcription is illuſtrated by a plate which accompanies the paper. The account of thoſe experiments principally forms the bulk of this rather extenſive paper. The mechaniſm of this apparatus, though without a plate, may be ſufficiently comprehended from the following deſcription.

"The apparatus conſiſts of three gaſometers, two of which are filled with mercury, and one with diſtilled water.

The water gaſometer which belongs to the Royal Inſtitution, is capable of holding four thouſand two hundred cubic inches of gas, and each of the mercurial ones three hundred cubic inches; the apparatus was ſo arranged that the inſpirations were all made from the water gaſometer, and the expirations into the mercurial gaſometers alternately. Each of the gaſometers is furniſhed with a graduated ſcale, and they are all made to range with each other, ſo that the quantity of gas inſpired and expired could be immediately and exactly aſcertained: to each of the mercurial gaſometers a glaſs tube is fixed, and made to enter a mercurial bath, from which portions of the expired air could at any time be taken for examination." P. 250.

With this apparatus they were able to reſpire from 3000 to 4000 cubic inches of gas.

After the deſcription of the apparatus, and of the mode of uſing it, the principal part of the paper is employed in deſcribing eighteen experiments, wherein the products of each experiment, together with ſeveral neceſſary computations, are minutely ſtated. The paper then concludes with the following important inferences.

"1. It appears that the quantity of carbonic acid gas emitted is exactly equal, bulk for bulk, to the oxygen conſumed, and therefore there is no reaſon to conjecture that any water is formed by a union of oxygen and hydrogen in the lungs.

"2. Atmoſpheric air once entering the lungs, returns charged with from 8 to 8.5 per cent. carbonic acid gas, and when the contacts are repeated almoſt as frequently as poſſible, only 10 per cent. is emitted.

"The

" The 12th and 13th experiments prove, that when the inſpirations and expirations are more rapid than uſual, a larger quantity of carbonic acid is emitted in a given time, but the proportion is nearly the ſame, or about 8 per cent. The proportions of carbonic acid gas, in the firſt and laſt portions of a deep inſpiration, differ as widely as from 3.5 to 9.5 per cent.

" 3. Conſidering the 11th as a ſtandard experiment, it appears that a middle ſized man, aged about thirty-eight years, and whoſe pulſe is ſeventy on an average, gives off 302 cubic inches of carbonic acid gas from his lungs in eleven minutes, and ſuppoſing the production uniform for twenty-four hours, the total quantity in that period would be 39,534 cubic inches, weighing 18,683 grains; the carbon in which is 5363 grains, or rather more than 11 oz. troy, the oxygen conſumed in the ſame time will be equal in volume to the carbonic acid gas, but it is evident, that the quantity of carbonic acid gas, emitted in a given time, muſt depend very much upon the circumſtances under which reſpiration is performed; and here it may be proper to notice that all the experiments were made between breakfaſt and dinner.

" 4. When reſpiration is attended with diſtreſſing circumſtances, as in the 14th and 15th experiments, there is reaſon to conclude that a portion of oxygen gas is abſorbed; and in the laſt of theſe experiments, we may remark, that as the oxygen decreaſes in quantity, perception gradually ceaſes, and we may ſuppoſe that life would be completely extinguiſhed on the total abſtraction of oxygen.

" 5. A larger proportion of carbonic acid gas is formed by the human ſubject from oxygen, than from atmoſpheric air.

" 6. An eaſy, natural inſpiration, is from 16 to 17 cubic inches in the ſubject of theſe experiments, who makes about 19 in a minute; this, however, will vary in different individuals, and perhaps we ought to eſtimate the quantity of carbonic acid gas, given off in perfectly natural reſpiration, at ſomewhat leſs, and moſt likely at conſiderably leſs, than in the ſtatement above, when we conſider that in ſhort inſpirations the quantity of air which has reached no farther than the fauces, trachea, &c. bears a much larger proportion to the whole maſs reſpired, than when the inſpirations are deep.

" 7. No hydrogen, nor any other gas, appears to be evolved during the proceſs of reſpiration.

" 8. The general average of the deficiency in the total amount of common air inſpired, appears to be very ſmall, amounting only to about 6 parts in 1000, and we are inclined to attribute it in great meaſure to the difficulty in exhauſting the lungs as completely after an experiment as before it; the firſt expiration being made in the open air, the laſt into the apparatus.

" 9. The experiments upon oxygen gas prove that the quantity of air remaining in the lungs and its appendages is very conſiderable, and that, without a reference to this circumſtance,

all

all experiments upon ſmall quantities of gas are liable to inaccuracy." P. 179.

XVIII. *Deſcription of an Apparatus for the Analyſis of the compound Inflammable Gaſes by ſlow Combuſtion; with Experiments on the Gas from Coal, explaining its Application. By Wm. Henry, M. D. Vice-Preſ. of the Lit. and Phil. Society, &c.*

Dr. Henry juſtly obſerves, that the compounds of hydrogen and carbon, which were already entitled to accurate inveſtigation as objects of ſcientific reſearch, have derived additional claim to the attention of able chemiſts, from their application to an important economical purpoſe; meaning that of lighting apartments or other places by their combuſtion. He then points out the difficulty of analyzing thoſe inflammable products of vegetable or mineral ſubſtances; and briefly mentions the principal opinions that have been entertained concerning their formation; after which he ſays,

"As neither opinion admits, at preſent, of demonſtrative evidence, I may be permitted, in explaining the following experiments, to aſſume that theory which appears to me moſt probable, viz. that the aëriform products of the diſtillation of vegetable ſubſtances are mixtures of carbonic acid, carbonic oxide, olefiant, carburated hydrogen, and ſimple hydrogen gaſes; or of two or or more of theſe in various proportions."

The deſcription of the apparatus is illuſtrated by a delineation of it on a plate which accompanies the paper, and for want of which it is not in our power to give our readers a diſtinct idea of its conſtruction. The account of the experiments follows the deſcription of the inſtrument with which they were made, and in the courſe of that account we find two tables, the firſt of which exhibits the compoſition of gas from various kinds of coal. The laſt column of this table contains, under the name of inflammable gas, that portion which is neither ſuddenly condenſed by oxy-muriatic acid gas, nor abſorbed by potaſh. This quantity of inflammable gas, mixed with the proportion of olefiant gas that is produced along with it, was ſubmitted to combuſtion in another ſeries of experiments; and the average reſults of a number of thoſe experiments is exhibited in the ſecond of the abovementioned tables.

From an attentive examination of the reſults contained in both the tables, this author was enabled to make the following general remarks.

"1. The

" 1. The olefiant gas," he ſays, " is a very ſparing product of the diſtillation of pit-coal. It is found only in the firſt portions, and even of theſe it does not compoſe more than 5 per cent. Its quantity, however, is very much influenced by the temperature employed. This remark, indeed, may be extended to all the aëriform products of coal; inſomuch that from equal weights of the ſame coal it is difficult to obtain, by different operations conducted on a ſmall ſcale, products which are the ſame either in quantity or quality. The gas from *Colebrooke-dale* tar, and that from *Caoutchouc*, have a larger proportion of olefiant gas, which in them amounts to about one-ſixth their bulk.

" 2. Sulphurated hydrogen gas is, alſo, moſt abundantly produced at the early ſtages of the diſtillation. Its proportion then varies from 1 to 5 per cent.; and towards the cloſe of the proceſs it diſappears entirely. It increaſes the illuminating power of the coal gas; but is by no means a deſirable product; ſince it yields by combuſtion, a gas (the ſulphurous acid) which is extremely offenſive and irritating to the lungs. By the diſtillation of coal, more ſulphurated hydrogen is produced, than is diſcovered among the aëriform products: for a part, uniting with the ammonia which is generated at the ſame moment, forms ſulphuret of ammonia, a compound which I have found among the condenſed products.

" 3. Carbonic acid gas, like the two preceding ones, appears only at an early ſtage of the proceſs, and in ſmall proportion, never amounting to 5 per cent. A portion of this gas, alſo, unites with ammonia, and hence carbonate of ammonia is found in the condenſed fluid.

" 4. The gas from coal undergoes a gradual diminution of ſpecific gravity and combuſtibility, from the commencement to the cloſe of the proceſs. This is beſt ſhown by inſpecting the reſults of the experiments on the *Black-Mine* and *Merthyr* coal gas in Table II. becauſe they were reſerved in a greater number of ſeparate portions than uſual. The progreſſion would, perhaps, have been more regular, in theſe as well as in the other inſtances, if much of the gas had not been allowed to eſcape, in conſequence of the immenſe quantity which was produced. The ſpecific gravity of the coal gas appears to afford a meaſure of its fitneſs for illumination, ſufficiently accurate for practical uſes; but does not bear an exact correſpondence to the chemical properties of the gas, as aſcertained by combuſtion. It may be remarked, alſo, by comparing the two laſt columns of the ſecond table, that the carbonic acid produced does not always bear the ſame proportion to the oxygen expended. Thus the firſt product of gas from cannel coal combines with 234 meaſures of oxygen gas: and gives 139.7 of carbonic acid. But the gas from coal tar, with only an equal conſumption of oxygen, yields 150 meaſures of carbonic acid.

" 5. The

" 5. The aëriform product of coal does not preciſely anſwer to the characters of any one of the combuſtible gaſes, with which we are acquainted. The firſt product, however, of the diſtillation of common pit coal, after being waſhed with potaſh, approaches very nearly in its properties to carbureted hydrogen gas. The gaſes, which ſurpaſs this in ſpecific gravity, are mixtures of carbureted hydrogen with olefiant gas, and perhaps a ſmall proportion of carbonic oxide. The lighter gaſes, in addition to carbureted hydrogen, probably contain a variable proportion of hydrogen gas, and a ſmall quantity of carbonic oxide. The extreme levity of ſome of the products, eſpecially of the gas from *Merthyr* coal, cannot be explained on any other ſuppoſition.

" 6. The products of the combuſtion of a cubic foot of coal-gas, of medium quality, viz. of the ſpecific gravity 622, (ſuch as the firſt products from *Newcaſtle on Tyne* coal) may be ſtated as follows:—

	Grains.
" A cubic foot, at a mean of the barometer and thermometer - - - -	333·5
" By combuſtion, it yields 817.3 grains of carbonic acid, the carbon in which may be eſtimated * at	233·7
" Grains of hydrogen in a cubic foot of coal gas	99.8

" But 99.8 grains of hydrogen are equivalent to the ſaturation of 554.9 grains of oxygen, with which they form 654.7 grains of water. Hence the oxygen conſumed ought from calculation to be $817.3 - 233.7 = 573.6 + 554.9 = 1128$

" And the quantity actually conſumed appears by experiment to be - - -	1110.3
Error	17.7

" The difference, in this example, between experiment and calculation, is not greater than, in ſuch delicate proceſſes, may always be expected. A part of the deficiency in the oxygen actually conſumed may be aſcribed, alſo, to a ſmall portion of the inflammable gas being already in the ſtate of carbonic oxide.

" Without repeating the particulars of a ſimilar calculation made on gas of inferior quality, I ſhall annex a comparative ſtatement of the ſpecific gravities and compoſition of the good and inferior gaſes.

Source of the Gas.	Weight of a Cubic Foot.	A Cubic Foot conſiſts of Carbon.	Hydr.	Oxygen Gas conſumed by a Cubic Ft.	Gives Carb. Acid	Water.
Newcaſtle coal	333·5 gr.	233·7	99·8	1110.3	817·3	621
Ditto, laſt product	169.3	111.5	57.8	560.	400	384·9

* " Aſſuming the carbon to be 28.6 grains in 100 grains of carbonic acid, as is ſatisfactorily proved by the experiments of Meſſrs. Allen and Pepys."

" The

" The inferior gas, alſo, probably contains carbonic oxide; for the quantity of oxygen gas, actually conſumed, will be found, on calculation, leſs than it ought to be, if the carbon were not already combined with a portion of oxygen.

" The quantity of water, which was generated by combuſtion, was not determined experimentally, but is merely eſtimated. It muſt be acknowledged, that the decompoſition of the inflammable gaſes cannot lead to unqueſtionable reſults, until the proportion of water, produced by their combuſtion, be alſo accurately aſcertained. With the view of effecting this, I have already ſpent much time, and employed many contrivances, none of which have ſatisfactorily anſwered the purpoſe for which they were intended.

" 7. There appears to be a conſiderable difference in the ſpecific gravity and combuſtibility of gas from various ſpecimens of coal, even when taken at ſimilar periods of the diſtillation. The coal from Merthyr, in South Wales, which burns without flame or ſmoke, yields a gas which contains, in an equal volume, ſcarcely half as much combuſtible matter as the gas from Wigan cannel. This will probably be found to be the caſe with reſpect to all coal of ſimilar quality, among which may be reckoned the Kilkenny coal. The moſt important difference among the varieties of this mineral, connected with their application as ſources of light, conſiſts in the quantity of ſulphureted hydrogen gas, which is mixed with their aëriform products; and it unfortunately happens that the coal, otherwiſe beſt adapted to this purpoſe, yields generally the largeſt proportion of this offenſive gas. The only effectual method of purifying the coal gas from ſulphureted hydrogen, on the large ſcale of manufacture, will probably be found to conſiſt in agitation with quicklime and water, compoſing a mixture of the conſiſtence of cream. Simple waſhing with water by no means effects the complete ſeparation." P. 298.

XIX. *An Account of ſome Peculiarities in the anatomical Structure of the Wombat, with Obſervations on the female Organs of Generation. By Everard Home, Eſq. F. R. S.*

An animal of that ſpecies which forms the ſubject of the preſent paper, was brought alive from the iſlands in Baſſe's Straits by Mr. Brown, who truſted it to the care of the author of this account, in whoſe poſſeſſion it lived in a domeſticated ſtate during two years, which offered opportunities of obſerving its habits, and ſuch obſervations are deſcribed in the paper.

The Roala is another ſpecies of the wombat, and an account of the ſame, which, ſome years ago, was ſent by Lieutenant-Colonel Paterſon, alſo forms a part of this paper; but the moſt intereſting part of theſe contents ſeems

to be a deſcription, by Mr. Bell, of the female organs of the wombat, which had never been deſcribed before. Immediately after this deſcription Mr. Home ſays,

"This account of Mr. Bell, which differs ſo materially from that of the female organs of the kangaroo, correſponds exactly with that of the American opoſſum, only the parts are upon a larger ſcale; and it is found that the male organs of the wombat and Roala are alſo ſimilar to thoſe of the American opoſſum. Theſe animals, therefore, form the intermediate link between the opoſſum and the kangaroo."

The reſt of the paper contains ſeveral intereſting remarks reſpecting the mode of propagation in this very curious tribe of animals, and the parts ſubſervient thereto.

This paper is accompanied with a plate, exhibiting the ſtomach of the male wombat, in its natural ſize.

XX. *On the Origin and Office of the Alburnum of Trees. By T. A. Knight, Eſq. F. R. S.*

In ſome former papers Mr. Knight endeavoured to prove, that the bark of trees is not tranſmuted into alburnum, but that the alburnum matter is depoſited by a fluid which deſcends from the leaves, and ſubſequently ſecretes through the bark. Therefore taking this as an eſtabliſhed fact, he now proceeds to inquire into the origin and office of the alburnous tubes, and for this purpoſe Mr. K. inſtituted certain experiments, which are deſcribed in the paper; after which he ſays,

"Through the cellular ſubſtance I therefore venture to conclude that the ſap aſcends, and it is not, I think, difficult to conceive that this ſubſtance may give the impulſe with which the ſap is known to aſcend in the ſpring. I have ſhewn that the bark more readily tranſmits the deſcending ſap towards the roots than towards the points of the branches *; and if the cellular ſubſtance of the alburnum expand and contract, and be ſo organiſed as to permit the ſap to eſcape more eaſily upwards from one cell to another, than in any other direction, it will be readily impelled to the extremities of the branches: and I have ſhewn that the ſtatement, ſo often repeated in the writings of naturaliſts, of a power in the alburnum to tranſmit the ſap with equal facility in oppoſite directions, and as well through inverted cuttings as others, is totally erroneous †.

* Phil. Tranſ. 1804, p. 5. † Ibid.

"If

"If the ſap be raiſed in the manner I have ſuggeſted, much of it will probably accumulate in the alburnum in the ſpring; becauſe the powers of vegetable life are, at that period, more active than at any other ſeaſon; and the leaves are not then prepared to throw off any part of it by tranſpiration. And the cellular ſubſtance, being then filled, may diſcharge a part of its contents into the alburnous tubes, which again become reſervoirs, and are filled to a greater or leſs height, in the proportion to the vigour of the tree, and the ſtate of the ſoil and ſeaſon: and if the tubes which are thus filled be divided, the ſap will flow out of them, and the tree be ſaid to bleed. But as ſoon as the leaves are unfolded, and begin to execute their office, the ſap will be drawn from its reſervoirs, and the tree will ceaſe to bleed, if wounded.

"The alburnous tubes appear to anſwer another purpoſe in trees, and to be analogous, in ſome degree, in their effects, to the cavities in the bones of animals; by which any degree of ſtrength, that is neceſſary, is given with leſs expenditure of materials, or the incumbrance of unneceſſary weight; and the wood of many different ſpecies of trees is thus made, at the ſame time, very light, and very ſtrong, the rigid vegetable fibres being placed at greater diſtances from each other by the intervention of alburnous tubes, and conſequently acting with greater mechanical advantage, than they would if placed immediately in contact with each other." P. 318.

XXI. *Eclipſes of the Satellites of Jupiter, obſerved by John Goldingham, Eſq. F. R. S. and under his Superintendance, at Madras, in the Eaſt Indies.*

The eclipſes of the ſatellites of Jupiter have been generally conſidered as capable of affording the beſt, or at leaſt, the eaſieſt, means of determining the longitudes of places on the ſurface of the earth; and in theory ſo they undoubtedly are; but when a variety of interfering circumſtances are duly conſidered, the practical performance of the operation will be found ſubject to ſeveral fluctuating ſources of inaccuracy; for each of which a proper allowance muſt be made, in order to render the reſult of the obſervation and calculation ſufficiently accurate. The degree of influence with which every one of thoſe cauſes operates, and the allowance which needs be made in conſequence of it, by way of neceſſary correction, can only be determined from experience; and it is for this purpoſe that the author of the preſent paper ſtates a conſiderable number of obſervations of the eclipſes of the firſt, ſecond, and third ſatellite of Jupiter, made with particular care and attention at Madras. Thoſe obſervations are ſtated in three tables, wherein we find particularly ſpecified

cified in adjoining columns, the day, the time of the ſatellites immerſion or emerſion, the time of the ſame eclipſe at Greenwich as given by the Ephemeris, the longitude of Madras as deduced from each eclipſe, and the cotemporary ſtate of the weather.

Thoſe tables are preceded by a few neceſſary explanations, wherein this author mentions, that the obſervations of the eclipſes were made with Dollond's achromatic teleſcopes of 3½ feet focal length, and magnifying power between 70 and 80; and it is to be remarked, that though thoſe teleſcopes had been conſtructed at the ſame time, and were in appearance exactly alike, yet, on repeated trials, one of them was found to have a decided ſuperiority; for it would ſhow the emerſion of the ſatellites ſooner, and the immerſions later, by ſeveral ſeconds of time.

The longitude of the place of obſervation, this author ſays, by numerous obſervations of various deſcriptions, is $5^h\ 21'\ 14''$, or in ſpace $80°\ 18'\ 30''$ eaſt of Greenwich; ſo that by comparing this longitude with thoſe which are given in the tables, as deduced from the obſervations of the eclipſes, the deviations of the latter may be eaſily perceived; and hence one may be enabled to judge how much of that deviation may be attributed to the ſtate of the weather, altitude of the object, &c.

This author then ſays, "Perſons not much in the habit of obſerving theſe eclipſes, but deſirous of obtaining as much correct information from their obſervations as poſſible, may find the following general remarks of uſe.

"A correct difference of longitude, it would appear, is not to be expected, by comparing the time of obſervation with that in the tables; it therefore becomes neceſſary to have a correſpondent obſervation to compare with, or ſome ſatisfactory obſervations taken under a known meridian, about the time; from which the errors of the tables may be found. Correſpondent obſervations ſhould, however, be obtained, if poſſible: but it muſt not be ſuppoſed, that even theſe will give a correct difference of longitude, unleſs obſerved at both places, under the like favourable circumſtances, and with teleſcopes of the ſame powers.

"The air being clear; the planet ſo high as to be out of the thick atmoſphere, and to make the poſition eaſy; the teleſcope ſheltered from the wind, and ſteady; neither moonlight nor twilight, and the ſatellite not near the body of the planet: an eclipſe obſerved under ſuch circumſtances, will, I apprehend, be as perfect as it well can be; and a correſpondent obſervation taken under the like circumſtances, will give a correct difference of longitude of the two places, provided the eclipſe be obſerved with teleſcopes of the ſame powers." P. 343.

XXIII.

XXIII. *Electro-Chemical Reſearches, on the Decompoſition of the Earths; with Obſervations on the Metals obtained from the alkaline Earths, and on the Amalgam procured from Ammonia. By Humphry Davy, Eſq. Sec. R. S. &c.*

The very ingenious author of this paper having completely ceeded in the analyſis of the fixed alkalies, and having in former papers ſatisfactorily proved their being true metallic oxides, was thereby induced, with ſimilar expectations, to apply the like treatment, namely, the electro-chemical analyſis, to the earths, which had long been ſuſpected to be of a metallic nature by Beecher, Stahl, and various other chemiſts. Upon trial, however, it was found neceſſary to ſubject the earths to a proceſs more refined and more complicated. In ſhort, the only methods that proved ſucceſsful were thoſe of operating upon them by electricity, while they were in combination with other ſubſtances; or of combining them at the moment of their being decompoſed by electricity, in metallic alloys, ſo as to obtain evidences of their nature and properties.

In the ſecond diviſion of the paper Mr. Davy deſcribes the various methods by which he attempted to decompoſe the alkaline earths, viz. barytes, ſtrontites, and lime. But of all thoſe methods, that which ſucceeded was to electrify mixtures of thoſe bodies and the oxides of other ſubſtances.

"Whilſt," he ſays, "I was engaged in theſe experiments, in the beginning of June, I received a letter from Profeſſor Berzelius of Stockholm, in which he informed me that in conjunction with Dr. Pontin, he had ſucceeded in decompoſing barytes and lime, by negatively electrifying mercury in contact with them, and that in this way he had obtained amalgams of the metals of theſe earths.

"I immediately repeated theſe operations with perfect ſucceſs; a globule of mercury, electrified by the power of the battery of 500, weakly charged, was made to act upon a ſurface of ſlightly moiſtened barytes, fixed upon a plate of platina. The mercury gradually became leſs fluid, and after a few minutes was found covered with a white film of barytes; and when the amalgam was thrown into water, hydrogene was diſengaged, the mercury remained free, and a ſolution of barytes was formed.

"The reſult, with lime, as theſe gentlemen had ſtated, was preciſely analogous.

"That the ſame happy methods muſt ſucceed with ſtrontites and magneſia, it was not eaſy to doubt, and I quickly tried the experiment.

"From ſtrontites I obtained a very rapid reſult; but from magneſia, in the firſt trials, no amalgam could be procured. By continuing the proceſs, however, for a longer time, and keeping the earth continually moiſt, at laſt a combination of the baſis with mercury was obtained, which ſlowly produced magneſia by abſorption of oxygene from air, or by the action of water.

"All theſe amalgams I found might be preſerved for a conſiderable period under naphtha. In a length of time, however, they became covered with a white cruſt under this fluid. When expoſed to air, a very few minutes only were required for the oxygenation of the baſes of the earths. In water the amalgam of barytes was moſt rapidly decompoſed: that of ſtrontites and that of lime next in order: but the amalgam from magneſia, as might be expected from the weak affinity of the earth for water, very ſlowly changed; when a little ſulphuric acid was added to the water, however, the evolution of hydrogene, and the production and ſolution of magneſia were exceedingly rapid, and the mercury ſoon remained free.

"I was inclined to believe that one reaſon why magneſia was leſs eaſy to metallize than the other alkaline earths, was its inſolubility in water, which would prevent it from being preſented in the naſcent ſtate, detached from its ſolution at the negative ſurface. On this idea I tried the experiment, uſing moiſtened ſulphate of magneſia, inſtead of the pure earth; and I found that the amalgam was much ſooner obtained. Here the magneſia was attracted from the ſulphuric acid, and probably deoxygenated and combined with the quickſilver at the ſame inſtant.

"The amalgams of the other baſes of the alkaline earths, could, I found, be obtained in the ſame manner from their ſaline compounds.

"I tried in this way very ſucceſsfully, muriate and ſulphate of lime, the muriate of ſtrontites, and of barytes, and nitrate of barytes. The earths ſeparated at the deoxygenating ſurface, there ſeemed inſtantly to undergo decompoſition, and ſeized upon by the mercury, were in ſome meaſure defended from the action of air, and from the contact of water, and preſerved by their ſtrong attraction for this metal." P. 339.

The third diviſion of the paper deſcribes the attempts that were made for procuring the metals of the alkaline earths, and for aſcertaining their properties.

"To procure," this author ſays, "quantities of amalgams ſufficient for diſtillation, I combined the methods I had before employed, with thoſe of M. M. Berzelius and Pontin.

"The earths were ſlightly moiſtened, and mixed with one-third of red oxide of mercury, the mixture was placed on a plate of platina, a cavity was made in the upper part of it to receive a globule of mercury, of from fifty to ſixty grains in weight, the whole

whole was covered by a film of naphtha, and the plate was made poſitive, and the mercury negative, by a proper communication with the battery of five hundred.

"The amalgams obtained in this way, were diſtilled in tubes of plate glaſs, or in ſome caſes in tubes of common glaſs. Theſe tubes were bent in the middle, and the extremities were enlarged, and rendered globular by blowing, ſo as to ſerve the purpoſes of a retort and receiver.

"The tube, after the amalgam had been introduced, was filled with naphtha, which was afterwards expelled by boiling, through a ſmall orifice in the end correſponding to the receiver, which was hermetically ſealed when the tube contained nothing but the vapour of naphtha, and the amalgam.

"I found immediately that the mercury roſe pure by diſtillation from the amalgam, and it was very eaſy to ſeparate a part of it; but to obtain a complete decompoſition was very difficult.

"For this nearly a red heat was required, and at a red heat the baſes of the earths inſtantly acted upon the glaſs, and became oxygenated. When the tube was large in proportion to the quantity of amalgam, the vapour of the naphtha furniſhed oxygene ſufficient to deſtroy part of the baſes; and when a ſmall tube was employed, it was difficult to heat the part uſed as a retort ſufficient to drive off the whole of the mercury from the baſis, without raiſing too highly the temperature of the part ſerving for the receiver, ſo as to burſt the tube *.

"In conſequence of theſe difficulties, in a multitude of trials, I obtained only a very few ſucceſsful reſults, and in no caſe could I be abſolutely certain that there was not a minute portion of mercury ſtill in combination with the metals of the earths.

"In the beſt reſult that I obtained from the diſtillation of the amalgam of barytes, the reſiduum appeared as a white metal of the colour of ſilver. It was fixed at all common temperatures, but became fluid at a heat below redneſs, and did not riſe in vapour when heated to redneſs, in a tube of plate glaſs, but acted violently upon the glaſs, producing a black maſs, which ſeemed to contain barytes, and a fixed alkaline baſis, in the firſt degree of oxygenation †. "When

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* "When the quantity of the amalgam was about fifty or ſixty grains, I found that the tube could not be conveniently leſs than one-ſixth of an inch in diameter, and of the capacity of about half a cubic inch."

† "From this fact, compared with other facts that have been ſtated, p. 336, it may be conjectured, that the baſis of barytes has a higher affinity for oxygene than ſodium; and hence, probably, the baſes of the earths will be more powerful inſtruments for detecting oxygene, than the baſes of the alkalies.

"I have tried a number of experiments on the action of potaſſium on bodies ſuppoſed ſimple, and on the undecompounded

" When expoſed to air, it rapidly tarniſhed, and fell into a white powder, which was barytes. When this proceſs was conducted

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acids. From the affinity of the metal for oxygene, and of the acid for the ſubſtance formed, I had entertained the greateſt hopes of ſucceſs. It would be inconſiſtent with the object of this paper to enter into a full detail of the methods of operation; I hope to be able to ſtate them fully to the Society at a future time, when they ſhall be elucidated by further reſearches; I ſhall now merely mention the general reſults, to ſhew that I have not been tardy in employing the means which were in my power, towards effecting theſe important objects.

" When potaſſium was heated in muriatic acid gas, as dry as it could be obtained by common chemical means, there was a violent chemical action with ignition; and when the potaſſium was in ſufficient quantity, the muriatic acid gas wholly diſappeared, and from one-third to one-fourth of its volume of hydrogene was evolved, and muriate of potaſh was formed.

" On fluoric acid gas, which had been in contact with glaſs, the potaſſium produced a ſimilar effect; but the quantity of hydrogene generated was only one-ſixth or one-ſeventh of the volume of gas, and a white maſs was formed, which principally conſiſted of fluate of potaſh and ſilex, but which emitted fumes of fluoric acid when expoſed to air.

" When boracic acid, prepared in the uſual manner, that had been ignited, was heated in a gold tube with potaſſium, a very minute quantity of gas only was liberated, which was hydrogene, mixed with nitrogene, (the laſt probably from the common air in the tube); borate of potaſh was formed, and a black ſubſtance, which became white by expoſure to air.

" In all theſe inſtances there is great reaſon to believe that the hydrogene was produced from the water adhering to the acids; and the different proportions of it in the different caſes, are a ſtrong proof of this opinion. Admitting this idea, it ſeems that muriatic acid gas muſt contain at leaſt one-eighth or one-tenth of its weight of water; and that the water oxygenates in the experiment a quantity of potaſſium, ſufficient to abſorb the whole of the acid.

" In the caſes of fluoric and boracic acids, there is probably a decompoſition of theſe bodies; the black ſubſtance produced from the boracic acid is ſimilar to that which I had obtained from it by electricity. The quantities that I have operated upon, have been as yet too ſmall to enable me to ſeparate and examine the products, and till this is done, no ultimate concluſion can be drawn.

" The action of potaſſium upon muriatic acid gas, indicates a much larger quantity of water in this ſubſtance, than the action of electricity in Dr. Henry's elaborate experiments; but in the one inſtance the acid enters into a ſolid ſalt, and in the other it remains aëriform; and the difficulty of decompoſition by electricity muſt

ducted in a ſmall portion of air, the oxygene was found abſorbed, and the nitrogene unaltered; when a portion of it was introduced into water, it acted upon it with great violence, and ſunk to the bottom, producing in it barytes; and hydrogene was generated. The quantities in which I obtained it were too minute for me to be able to examine correctly either its phyſical or chemical properties. It ſunk rapidly in water, and even in ſulphuric acid, though ſurrounded by globules of hydrogene, equal to two or three times its volume; from which it ſeems probable, that it cannot be leſs than four or five times as heavy as water. It flattened by preſſure, but required a conſiderable force for this effect.

"The metal from ſtrontites ſunk in ſulphuric acid, and exhibited the ſame characters as that from barytes, except in producing ſtrontites by oxydation.

"The metal from lime, I have never been able to examine expoſed to air, or under naphtha. In the caſe in which I was able to diſtil the quickſilver from it to the greateſt extent, the tube unfortunately broke, whilſt warm, and at the moment that the air entered, the metal, which had the colour and luſtre of ſilver, inſtantly took fire, and burnt with an intenſe white light into quicklime.

"The metal from magneſia ſeemed to act upon the glaſs, even before the whole of the quickſilver was diſtilled from it." P. 341.

The fourth ſection contains enquiries relative to the decompoſition of alumina, ſilex, zircone, and glucina.

The experiments which are deſcribed in this ſection, and which were inſtituted with a view of examining the real nature of the above-mentioned earthy ſubſtances, were by no means attended with ſucceſs equal to that of the alkaline earths; yet from the appearance of the whole, there ſeems to be very great reaſon to conclude, that alumine, zircone, glucine, and ſilex, are, like the alkaline earths, metallic oxides.

The fifth ſection, on the production of an amalgam from ammonia, and on its nature and properties, commences in the following manner:—

"In the communication from Profeſſor Berzelius and Dr. Pontin, which I have already referred to, a moſt curious and im-

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muſt increaſe in proportion as the quantity of water diminiſhes, ſo that at the apparent maximum of electrical effect, there is no reaſon to ſuppoſe the gas free from water.

"Thoſe perſons who have ſuppoſed hydrogene to be the baſis of muriatic acid, may, perhaps, give another ſolution of the phenomena, and conſider the experiment I have detailed as a proof of this opinion."

portant experiment on the deoxydation and amalgamation of the compound baſis of ammonia is mentioned, which theſe ingenious gentlemen regard as a ſtrict proof of the idea I had formed of its being an oxide with a binary baſis.

" Mercury, negatively electrified in the Voltaic circuit, is placed in contact with ſolution of ammonia. Under this agency it gradually increaſes in volume, and when expanded to four or five times its former dimenſions, becomes a ſoft ſolid.

" And that this ſubſtance is compoſed of the deoxygenated compound baſis of ammonia and mercury, they think is proved: 1. By the reproduction of quickſilver and ammonia, with the abſorption of oxygene, when it is expoſed to air; and ſecondly, by its forming ammonia in water, whilſt hydrogene is evolved, and the quickſilver gradually becomes free.

" An operation, in which hydrogene and nitrogene exhibit metallic properties, or in which a metallic ſubſtance is apparently compoſed from its elements, cannot fail to fix the attention of chemiſts; and the peculiar intereſt which it offered in its relations to the general theory of electrochemical ſcience, induced me to examine the circumſtances connected with it minutely and extenſively.

" In repeating the proceſs of the Swediſh chemiſts, I found that to form an amalgam from fifty or ſixty grains of mercury, in contact with ſaturated ſolution of ammonia, required a conſiderable time, and that this amalgam greatly changed even in the ſhort period required for removing it from the ſolution.

" I was however able, in this mode of operating, to witneſs all the reſults they have ſtated, and I ſoon found ſimple and more eaſy means of producing the effect, and circumſtances under which it could be more diſtinctly analyſed.

" The experiments which I have detailed in the Bakerian lecture for 1806, proved that ammonia is diſengaged from the ammoniacal ſalts, at the negative ſurface in the Voltaic circuit; and I concluded, that under this agency, it may be acted on in what is called the naſcent ſtate, when it was reaſonable to conclude it would be more readily deoxygenated and combined with quickſilver.

" On this view of the ſubject, I made a cavity in a piece of muriate of ammonia; into this a globule of mercury, weighing about fifty grains, was introduced. The muriate was ſlightly moiſtened, ſo as to be rendered a conductor, and placed on a plate of platina, which was made poſitive in the circuit of the large battery. The quickſilver was made negative by means of a platina wire. The action of the quickſilver on the ſalt was immediate: a ſtrong effervescence with much heat took place. The globule in a few minutes had enlarged to five times its former dimenſions, and had the appearance of an amalgam of zinc: and metallic cryſtallizations ſhot from it, as a centre, round the body of the ſalt. They had an arboreſcent appearance, often became

coloured

coloured at their points of contact with the muriate; and when the connection was broken, rapidly disappeared, emitting ammoniacal fumes, and reproducing quicksilver." P. 353.

In the sequel of the same section, this author relates the attempts he made with a view of separating the mercury from the above-mentioned base of ammonia, with which it had formed an amalgam; but his attempts were not attended with the desired effect.

The sixth section, which is the last of this valuable paper, contains several considerations of general theory, queries, &c. connected with the metallization of the alkalies, and of the earths; but as the nature of those particulars does not render them susceptible of much abridgment, we must, of course, refer our readers to the paper itself, for more circumstantial information.

This part of the Philosophical Transactions concludes with a list of the presents received by the Royal Society, from November, 1807, to July, 1808, and an index to the whole volume for the year 1808.

ART. IV. *Anonymiana; or, Ten Centuries of Observations on various Authors and Subjects. Compiled by a late very Learned and Reverend Divine; and faithfully published from the Original MS. With the Addition of a Copious Index.* 8vo. p. 536. 12s. J. Nichols and Son. 1809.

THIS is a posthumous work of the very celebrated Antiquary Dr. Pegge, and on the whole creditable to his fame; and, if not of very great importance to learning, will be found to contain a considerable portion of amusement.

It is of the nature of the French Anas; some of which as for example the Menegiana Casauboniana, Poggiana, the Melanges d'Histoire, and a few others are well deserving a place in every good collection. The volume contains a variety of remarks and observations, among which something must necessarily occur suitable to every taste and propensity. They are indeed so very various that no system is pursued, but every page exhibits subjects grave and gay, facetious and severe; consequently an extract from any part of the book will communicate an adequate idea of the whole.

CENT. I. "LXXXV. It is said we do not punish twice for one crime; but see the case of Empson and Dudley in Parl. Hist. II. p. 7; and of Edward Stafford Duke of Buckingham, p. 37.

"LXXXVI. Comparing the Parliamentary Hiſtory, III. p. 68, with p. 72, one would think Cardinal Wolſey, had ſat in the parliament 30 July 1530: but the caſe was not ſo; for in my edition of Cavendiſh's Life, p. 126, it is noted in the margin, at the words *here to relate*, as follows, 'V. MS. the reaſon why he yielded to the premunire; and a parchment-role, with many ſeals, brought to him at Southwell to ſeal.' This roll, no doubt, was the inſtrument ſigned by the lords, &c. p, 72. Wolſey therefore did not attend the parliament; but the inſtrument was ſent down to him to his palace at Southwell to ſign and ſeal.

"LXXXVII. The Britiſh Librarian, p. 312, ſpeaking of certain improvements that might be made to Verſtegan's Reſtitution of decayed Intelligence, in caſe that book ſhould be recalled to the preſs, has theſe words: "More eſpecially ſhould be admitted the corrections of the learned Mr. Somner, he having left large marginal notes upon Verſtegan's whole book, as we are informed by Biſhop Kennett, the late accurate author of his life." Now I have conſulted this copy of Mr. Somner's, in the library of Chriſt Church, Canterbury; and ſo far from finding, as expected, notes on the whole book, there are not above eight very ſhort notes, excepting that, in the catalogue of Engliſh words from p. 207 to 239, he has added a great number of Saxon words from various authors, but without any regard to Verſtegan; indeed that collection ſeems to have been the firſt rudiments of his dictionary.

"LXXXVIII. The Romans had ſo much concern with the vine and its fruit, that there are more terms belonging to it, and its parts, its culture, products, and other appurtenances, than to any other tree:

"*Vitis*, the tree; *palmes*, the branch; *pampinus*, the leaf; *racemus*, a bunch of grapes; *uva* the grape; *capreolus*, a tendril; *vindemia*, the vintage; *vinum*, wine; *acinus*, the grape-ſtone.

"LXXXIX. *Peaches* is undoubtedly a corruption of the Italian word *piazza*; but we have not only corrupted the original word, but alſo perverted the ſenſe and meaning of it. What we expreſs by *peaches** is a colonnade; but the word *piazza* ſignifies a ſquare, as Groſvenor ſquare, Hanover ſquare, &c. It is no other than *platea*, a word of the lower ages of Latinity; of which the Italians, according to their method of forming, have made *piazza*; and we, as likewiſe the French, the word *place*; which, in both theſe languages, does, amongſt its other ſignifications, denote a ſquare.

"XC. Joſhua Barnes, the famous Greek Profeſſor of Cambridge, was remarkable for a very extenſive memory; but his judgment was not ſo exact: and when he died, one wrote for him,

* Surely none but the very loweſt of the populace ever ſpeak it ſo! *Rev.*

" Hic jacet Joſhua Barnes.
felicissimæ memoriæ,
expectans judicium.

" XCI. The child, when new-born, comes *out of the perſley bed*, they will ſay in the North. This is an antonomaſia introduced out of regard to decency; for the Greek word σέλινον not only ſignifies perſley, but has another (and a very different) meaning: from whence it ſhould ſeem that the Greeks had amongſt them ſuch a ſaying as this. N. B. The Engliſh word *perſley*, or *parſley*, comes from the French *perſil*; which is corrupted from the Latin *petroſelinum*. See Menage, Origines de Langue Franc. who is ſo far miſtaken as to ſay the Engliſh word came from the Latin; whereas it came directly from the French, and mediately from the Latin.

XCII.

" What play's to-night ſays angry Ned,
As from the bed he rouzes;
Romeo again! and ſcratched his head;
A plague on both the houſes.

" The play had run long at both the play-houſes, between Mr. Garrick and Mr. Barry; and the laſt line is the words of Mercutio in that play." P. 53.

CENT. VI. " LXXIX. *Manners maketh Man.* This, which was the motto of Biſhop Kenn, has been thought falſe Engliſh, and therefore ought to be amended, *make the man*; but in old Engliſh books and MSS. *eth* is often found to be a plural termination. Sir Degarè, MS Romance, ver. 769. Old church book at Wye in Kent, p. 11. Hence *ſheweth*, Percy's " Reliques of Antient Poetry," I. p. 171. *Deviſeth*, 198. *Sitteth* and *herkneth*, II. p. 3. *Doth*. i. e. *doeth*, III. p. 109. See alſo Skelton, pp. 93, 185, 205, 243, 261 *ter*, 263 *bis*. Ames, " Typograph. Antiqq." p. 4. Northumberland Book, p. 461. Churchyard, p. ix. Naſh, p. 41. " Mirrour of Magiſtrates," p. 518.—Many other inſtances might be adduced; but theſe are ſufficient to ſhew how the matter went formerly; and that, though we write not ſo now, the motto ought to ſtand as it is.

" LXXX. In 1733, two ſwarms of Bees from different hives united, and were hived together; how does this conſiſt with ſwarms having always a Queen-bee at their head?

" LXXXI. *Worſe* is undoubtedly a comparative, but has not always a relation to *bad*. Thus, when I ſay, ' Sir, I am ſorry to ſee you look worſe than ye did laſt week,' the party might not look ill or bad the week before, but very well.

" LXXXII. *Earneſt money*, *earneſt penny*, or *bargain penny*, are antient, for they occur reſpectively in the old Church Book of Wye in Kent, 4, 34. 37 Henry VIII. and 4 Edward VI.

" LXXXIII.

"LXXXIII. *Ringing*, or *ſounding*, money, to try if it be good, is not modern; indeed, the adulteration of coin is a very antient ſpecies of fraud; ſee Gloſſary in X Script. v. *Sonare Pecuniam.* But I cannot agree with the learned author there, in deducing the phraſe from the Saxon ꝑeunan, *al.* aꝑeunan, *i. e. vitare*; as to ſound comes ſo naturally and obviouſly from the Latin *ſono.*

"LXXXIV. From attending to what others ſay in company ye will reap many advantages; ye will never be abſent; ye will pleaſe by the deference ye pay them; your replies and obſervations will always be pertinent; ye will have opportunities of noting the ſlips they make, or the inconſiſtencies they run into in argumentation, which few people talk without; and, what is very diſagreeable in converſation, ye will not have occaſion to be perpetually aſking thoſe troubleſome queſtions who, where, when, and the like." P. 265.

From the above extracts, quaint and odd as ſeveral of them are, it will ſufficiently appear that literary diligence may here find ſome uſeful hints to work upon, and that Mr. Pegge's accompliſhments were very various, and his reading very extenſive. Some indeed of theſe Engliſh Anas are trite and inſignificant, and appear to have been put down from the common place book without care, order, or ſelection. The book is divided into ten parts, and each part contains a hundred of theſe miſcellaneous remarks. A very good and uſeful Index is ſubjoined, which gives an additional value to the book, and it would be unjuſt not to ſay that the peruſal of it has afforded us very various amuſement.

ART. V. *The Paſtoral; or, Lyric Muſe of Scotland: in three Cantos. By Hector Macneill, Eſq.* 4to. 7s. 6d. Conſtable and Co. 1808.

THE title of this poem may tend a little to perplex ſome of our readers; and we do not think it by any means happily choſen. Paſtoral and lyric poetry have been long diſtinguiſhed as ſeparate ſpecies of a common genus; and the diſtinction has a ſufficient foundation in nature, and ought to be preſerved. It is the object of paſtoral poetry to deſcribe the manners and occupations of rural life; and in particular every thing that can intereſt us reſpecting that ſtate of ſociety, in which ſuch occupations make a prominent figure. There is no preciſe form or meaſure of verſification allotted to this particular ſpecies of poetry. It may be dramatic,

matic. In the eclogue it uſually takes the heroic meaſure, when it approaches moſt to the lyric form, it is in the ſtyle of ballad. Lyric poetry, on the contrary, or what is properly termed the *ode*, is tolerably definite in its form and extent. It is that kind of poetry which the ancient bards ſung to the lyre, and which though indulging in every variety of ſtanza, has always been reſtricted to a very moderate length, and limited range of ſubjects. It celebrates in lofty ſtrains the praiſes and actions of heroes, or even ſuperior beings, and the powerful paſſions and affections of the human breaſt; or in gentler and more inſinuating numbers ſings of love, of friendſhip, and all the endearing charities of life. The Paſtoral Muſe and the Lyric Muſe, therefore, appear to us to be two different perſonages; though doubtleſs nearly related: and Mr. Macneill may plead in favour of their complete identity ſo far at leaſt, as relates to the ſubject of this poem, that whatever is *ſung* may fairly be called an *ode*; and that the paſtoral poetry of which he treats is nothing elſe than the rural lays and "woodnotes wild," which have from time immemorial been known in Scotland, as a beautiful and peculiar ſpecies of national muſic and ſong.

It is then the object of Mr. Macneill's poem, which we think would have been better named, "The Paſtoral Muſe of Scotland," to give a poetical account of the origin and progreſs of this characteriſtic ſpecies of muſic and ſong, which from its ſimplicity and natural pathos will always have admirers beyond the boundaries of Scotland. The ſubject, we think, is intereſting, and in ſome meaſure curious, in a philoſophical point of view; for the ſimple and aboriginal paſtoral, both in muſic and poetry, is in a great degree peculiar to the Scottiſh nation. The paſtoral poetry which has deſcended to us from antiquity, is altogether artificial, and does not belong to the age whoſe manners it deſcribes. Theocritus, Bion, and Moſchus, the three celebrated paſtoral poets of Greece, all flouriſhed in the age of Ptolemy Philadelphus, when the manners of the Greeks were exceedingly corrupt, and at the very oppoſite extreme from the innocence and ſimplicity of the paſtoral ages. Among the Romans the moſt eminent paſtoral poet was Virgil, the cloſe imitator of Theocritus, who wrote when the Roman liberties and ancient purity of manners were no more. Of modern paſtoral poets of any eminence, it is ſufficient to ſay in general, that they have written their paſtorals, not amidſt woods and mountains, or in the view of ſhepherds and ſhepherdeſſes tending their flocks; but in their cloſets, amidſt

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the ſmoke and noiſe of populous cities: from which it is an unavoidable conſequence that their deſcriptions are far-fetched, affected, and unnatural; and the manners which they delineate, not a faithful tranſcript of the ſimplicity of nature, but the fantaſtic offſpring of their own imaginations.

We have, however, a remarkable exception in the caſe of the Scotch paſtoral poets, who are generally true to nature, not only in the ruder lays of dark and unlettered times, but in the more finiſhed productions of periods of comparative refinement. Ramſay, in ſome of his beſt performances, is a faithful deſcriber of the manners of a paſtoral people; and infuſes into his readers all the enthuſiaſm for the ſimple and innocent employments of rural life, which the encomiaſts of the fabulous Arcadia vainly labour to excite. His "Gentle Shepherd" may, perhaps, be accounted the beſt paſtoral poem in any language; and is no leſs intereſting in its fable than juſt in its delineation of the manners and employments of the people among whom the ſcene is laid. Ferguſſon was no unworthy ſucceſſor of Ramſay in the liſt of Scotch paſtoral poets; and Burns has, in many particulars, ſurpaſſed all his predeceſſors and competitors in this peculiar department of poetry. We conſider his "Cottager's Saturday night," his "Hallowéen," and ſome other of his minor poems, and almoſt all his exquiſite ballads as genuine paſtorals; ſince they entirely relate to the manners and purſuits of ſimple ſwains, whoſe ſole occupation, if not the tending of a flock, is at leaſt the ruder employments of agriculture, and what is ſtrictly called a country life. The paſtorals of Burns are, perhaps ſtill more than thoſe of Ramſay, faithful and lively tranſcripts of actual life; and they have the very peculiar charm of being the production of a man, the beſt years of whoſe life were ſpent among thoſe very ſwains whoſe manners he deſcribes; and who was by birth the very clown in whoſe purſuits he ſo warmly intereſts us.

Whence then ariſes this remarkable peculiarity in the Scottiſh poetry? Is it to be traced to the ſoil and climate of the country, which are more favourable to paſtoral life than to a highly improved agriculture: or to the character and peculiar ſituation of the people, which are favourable to a certain degree of intellectual improvement and ſimplicity of manners? Have ſimilar effects been obſerved in other countries which are more favourable to paſture than to agriculture; as in Switzerland and the mountainous parts of Spain? Theſe are queſtions of which the ſolution promiſes a fair field

for

for ingenious ſpeculation; and which might naturally have offered themſelves to the conſideration of Mr. Macneill, either in his poem, or in the notes which he has annexed to it; and of which he ſays, in his advertiſement, that they are intended as an excuſe for avoiding a formal preliminary treatiſe on Scottiſh paſtoral muſic and poetry. On theſe ſubjects, however, he is altogether ſilent; although he takes various opportunities of ſtating his opinion, that the theory of the Scottiſh paſtoral is a curious and intereſting object of enquiry. He has, however, one peculiar doctrine of his own on this ſubject to ſupport, which is, that a number of the moſt popular ſongs and melodies, of the Southern or Arcadian diſtrict of Scotland, were produced in conſequence of a material change in the ſituation or condition of the inhabitants; and were ſubſequent to the border ballads which treat of nothing but rapine and pillage, and breathe all the fierceneſs of the ſanguinary tribes among whom they were popular. This doctrine, and the enquiries to which it gives riſe, we ſhall allow him to ſtate in his own words.

"Of the origin, continuance, or decline of the Paſtoral State in the ſouthern diſtricts of Scotland, we are as ignorant as of the origin of its Poetry and Muſic. That it *partially* exiſted in various ſpots during the turbulence of the feudal times in that quarter, cannot, we think, be doubted; but that it attained the importance and prevalence which we have good reaſon to ſuppoſe muſt have occurred at ſome particular period, may certainly be queſtioned. We can hardly conceive, that when every freebooter ſeized on whatever ſupplied his neceſſities, or gratified his revenge, and when the plunder of herds and flocks was one of the principal objects of nightly rapine, the Paſtoral ſtate could have been either general or alluring. Without ſecurity, it is next to impoſſible that any thing approaching to *pleaſure* or *ſerenity* can influence the mind; for neither the occaſional ſweets of domeſtic peace, nor the raptures of love, can remain long to illumine the countenances of thoſe, who are fearfully looking forward to impending danger. Amidſt the obſcurity that hangs over this intereſting ſubject, there are, however, fortunately ſome gleams of light, which break through it, and enable us, at leaſt, to diſcover faintly, what otherwiſe we ſhould ſearch for in vain. National ſong has this advantage, that while it ſpeaks the language of the times, it deſcribes the manners of the people. It is indeed impoſſible it ſhould do otherwiſe; for, as the only ſource from whence it flows is *Paſſion* and *Emotion*, ſo muſt theſe be awakened by the exiſting circumſtances and occurrences, which are immediately connected with the ſituation of the inhabitants.

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We may, therefore, ſafely turn to this guiding ray when all other lights are extinct; and, on the preſent occaſion, it will perhaps be found ſufficient to illuminate what otherwiſe muſt have remained in total darkneſs.

"What naturally occurs on conſidering the preſent ſubject, is firſt, the peculiar quality or diſtinguiſhing feature of our national Poetry and Muſic: 2dly, Has this poetry and muſic undergone any material change at ſome particular period? 3dly, What marks and diſtinguiſhes this change? And laſtly, What were the cauſes which produced it?" Note A, P. 53.

On the firſt of theſe heads of enquiry we are merely informed that the diſtinguiſhing qualities of the Scotch paſtoral are *paſſion* and *ſimplicity*; with the exception of the minſtrelſy of the border to which Mr. Macneill profeſſes a very ſtrong repugnance; and which ſurely ought not to be called paſtoral. Reſpecting the other heads of enquiry which are here ſo methodically laid down, we have vainly looked for any information in this note. Inſtead of any ſpeculation concerning the changes which the Scotch poetry has undergone, and the cauſes which produced it, we find nothing but ſome common-place quotation, concerning the mighty influence of poetry and muſic among the Greeks, and among our Gothic anceſtors in the days of the bards; together with the peculiar tenet of Mr. Macneill, diſtinctly enunciated, but by no means proved, that the border minſtrelſy, and the genuine Scottiſh paſtoral are productions of different ages; and that the feuds and animoſities of thoſe who dwelt near the Scotch and Engliſh boundary, had greatly ſubſided, or entirely ceaſed, before thoſe tender ditties were heard, in which "every thing breathes peace, tranquillity, and love: nothing indicates warfare, tumult, or alarm; on the contrary, every deſcription, ſentiment and paſſion, incline us to conclude, that general ſafety, combined with rural happineſs and content, were the genuine excitements of poetry."

This leading tenet or hypotheſis of Mr. Macneill we cannot help conſidering as altogether erroneous. The border feuds were not entirely the conſequence of a rude age or peculiarly ferocious ſtate of manners; they reſulted principally, if not entirely, from a peculiarity of local ſituation. As long as England and Scotland were rival kingdoms, and frequently at war with each other, it was a neceſſary conſequence, that the borderers in both countries would be in the habit of robbing and murdering each other; eſpecially as the line of demarkation of the two kingdoms was not then very accurately traced; and there was always a *debateable*

bateable ground to which, as the claim was doubtful, the pretenſions would naturally be ſtrenuous on both ſides. In fact, the feuds of the borderers were equally prevalent during an age of comparative refinement, as in the darkeſt periods of our hiſtory; and never "ſubſided," far leſs "entirely ceaſed," till Scotland and England were united under one monarch by the acceſſion of James I: a period long ſubſequent to the era at which we muſt date the origin of Mr. Macneill's Arcadian ſtrains, in which "every thing breathes peace, tranquillity, and love."

There appears to us no difficulty whatever in the ſuppoſition that while the borderers were a fierce marauding tribe, and thought of celebrating nothing in their popular ditties but midnight plundering expeditions; and the intrepidity and ſkill of their favourite moſs-troopers, in defeating and outwitting the common enemy; there ſhould be, at no great diſtance from them, a ſet of people whoſe ſecluded ſituation encouraged the purſuits of rural life, and who were more diſpoſed to ſing of flocks and herds, and green hills and clear ſtreams, than of plundering rencountres and midnight affrays. We are likewiſe diſpoſed to think that the "peace, tranquillity, and love," which are breathed in the ancient Arcadian ſtrains, have been conſiderably over-rated. The Scottiſh airs, which are of undoubted antiquity, are rather ſimple and rude, than in any degree elegant and refined. Some of them, which are of more modern date, are extremely beautiful; and while they adhere as much as poſſible to the ancient ſimplicity, have engrafted upon it many of the graces of the refined melody of our own age. But, in the genuine ancient ſtrains, there ſeems nothing beyond the genius of the rudeſt minſtrel that ever piped an oaten reed. Preciſely the ſame thing may be ſaid of the words which are generally ſung to theſe national lays: and of which there are uſually three or four ſets for every tune. The moſt ancient ſet is in general exceedingly rude, and totally devoid of delicacy, and even of decency; the next in order of time is commonly ſomewhat better; but we muſt reach a comparatively modern period, before we find any thing that will ſtand the teſt of ſevere criticiſm; or that can be ſaid, with any degree of truth, to correſpond to the notions which, in this age of refinement, we annex to "peace, tranquillity, and love." If all this be true, the hiſtory and progreſs of the Scotch paſtoral ballad, involve in them nothing that is not perfectly natural and intelligible. Some rude minſtrel, or muſical ſhepherd of the early age compoſed the ſimple, artleſs, original air and words; theſe were picked up by a

better

better poet or more learned muſician, from whom they took the more improved form in which they have deſcended to modern times. It is mentioned by Burns, in his Strictures on Scottiſh Songs and Ballads, lately publiſhed by Mr. Cromek, in his volume of Reliques, that the original of the favourite ditty of "Lochaber no more" is very current in Ayrſhire in a ruder form; and under the name of "Lord Ronald my ſon," and the like is true in other caſes.

We muſt now ſay ſomething of the poem, the introduction and annotations to which have led us, imperceptibly, into theſe, perhaps over-dilated, prefatory remarks. It conſiſts of three cantos, in which a variety of meaſure is introduced, in order, as the author informs us, to give correſponding effect to the different ſubjects of the poem. The groundwork, or proper narrative part, is in the ſtanza of Spenſer, though for what reaſon does not exactly appear. The poem is, indeed, in ſome meaſure allegorical, as it treats largely of thoſe figurative perſonages the Muſes, and the Genius of Muſic. The allegory, however, is by no means carried to any great length; and the intereſt of the piece reſts upon a ſhepherd ſwain, who is feigned in a ſecluded retreat, to which the rapine and cruelty of the borderers had driven him, or rather his ſire, to have imbibed from theſe patroneſſes of muſic and ſong, (who from a like cauſe had been induced to take up their abode in the ſame ſpot,) the genuine ſpirit of the paſtoral lay, which he afterwards imparted to his ferocious countrymen. "Smit with the love of ſong," this adopted child of the Muſes tuned his lyre, or his pipe, with ſo much ſucceſs, that

"Lur'd by the ſounds, ſad floating on the gale,
Accordant to the breaſt of plaintive woe,
The neighb'ring ſhepherds ſought the tuneful vale,
And melting heard compaſſion's numbers flow;
And as they felt the charm, and wept the blow
Of adverſe fate, they loved the lay that ſhed
Th' embalming dew of praiſe on thoſe laid low;
For ſorrow loves to hear the favourite dead
Receive the look'd for meed that cheers death's gloomy bed;

Liſtening they caught the *melody* of ſong,
While mem'ry held the moral of the lay;
And circling wide the paſtoral haunts among,
Love nightly heard what paſſion fram'd by day;
For as each ſongſter, ſafe from war's diſmay
By ſecret bank and ſtreamlet muſed alone,
Flowing the numbers came;—now ſad—now gay,

As

As warm emotions burſt in varied tone
To love's enchanting joys, or grief's lamenting moan.

Spreading, at length they reach'd the banner'd hall
Of plundering chief, and haughty baron bold,
Dead'ning the pangs of guilt in feſtive brawl
As round in ſavage mirth intemperance roll'd;
More ſavage ſtill, the *minſtrel ſtrains* extoll'd
The crimes of midnight deeds and horrors fell!
When thrilling warm through breaſts inſenſate cold,
The moral Muſe transfuſed her magic ſpell,
Waked the loſt mind to thought, and ſtruck the Paſtoral ſhell!"
P. 21.

In this manner, according to the preſent author, ſprung up the Scottiſh paſtoral or lyric poetry. We by no means think the fiction happy, nor handled in ſuch a manner as to intereſt or gratify the reader. It would have been better we think to have made the whole an allegory, as there is no foundation, even in vague tradition, for ſuppoſing that ſuch a perſonage as the ſhepherd ſwain, who here plays ſo conſpicuous a part, ever exiſted. We ſhould have been better pleaſed had the Muſes themſelves, or the Genius of muſic, or any other genius that the author might have pleaſed to create, been ſent round among the ſavage barons, to civilize their ferocity by the charms of melody and verſe, rather than this ſuppoſed tribe of wandering minſtrels, taught at ſecond-hand by the immediate pupil of the Parnaſſian ladies. With a little ingenuity, an allegory of this kind might have been rendered intereſting; and would have proved a ſufficient apology for adopting the Spenſerian ſtanza, which long cuſtom has allotted to allegorical poetry; but which is rather an unwieldy inſtrument on common occaſions. From its very complicated ſtructure it requires an unuſual facility in verſification to render it ſmooth and natural; and on account of the Alexandrine with which it terminates, there muſt be a ſwell of ſentiment gradually increaſing to the termination, otherwiſe the impreſſion will be completely feeble, and partaking much of the effect of the bathos. Mr. Macneill ſeems by no means at home with this ſtanza; and is ſometimes obliged to have recourſe to expletives and unmeaning epithets to eke out his lines; while in ſeeking to be energetic, he becomes inflated and verboſe. Thus we have "Lull'd are the tempeſts that *upheave*, and *ſtorm* the labouring breaſt," &c.—"And all the woes of feud that *ruin* and *deſtroy*;"—"Yet while he ſung the *carnage of the ſlain!!*" "The power of thought, *impaſſion'd*,

impaſſion'd, moral, *ſtrong*." Together with many other examples of a multiplication of words without an increaſe of meaning. " To *ſkulk* the dell" for to *ſkulk in* the dell," is not elegant Engliſh.

Not contented with aſcribing to his band of Minſtrel ſhepherds the merit of all the ancient popular lays of Scotland, the poet attributes to them, or to the Scottiſh Muſe by whom they were inſpired, a prophetic foretaſte of the glories of the modern bards and heroes of his country: by which means he has an opportunity of paying ſome high but juſt compliments to his contemporaries.

" Yet, while in ſorrow's tone the numbers roll'd,
Plaining and wild to faithleſs Fortune's frown,
Prophetic ſtruck, the Scottiſh Muſe foretold
Succeeding days of glory and renown.
When link'd in *Union*, laurell'd wreaths ſhould crown
Her valiant ſons, and minſtrels of the dale,
And future bards in powerful accents drown
Deſponding murmurs, and lamenting wail,
And weave on Flodden-Field a Marmion's pictured tale.

" Rapt in ſucceſſive viſions as they roſe,
She ſung of deeds conceal'd from mortal eye,
Of heroes, doom'd oppreſſion to oppoſe,
Bounding o'er waves, to conquer or to die!
" On Egypt's ſhore," ſhe cried, " ſhall valour, high
Upborne by freedom, guard what freemen prize,
With phalanx firm, and dauntleſs look defy
Outnumber'd legions, and inclement ſkies,
Till awed on Maida's plain proud Gallia ſhrinks and—flies.

" A time will come, when roufed by treachery's guile,
An injured land, determined to be free,
Shall turn for aid to Britain's guardian iſle,
The foſtering home of long-nurſed Liberty!
Swift at the call, Iberia arm'd ſhall ſee
Congenial bands, by valour waved o'er,
Ruſh onward as the ſhout of victory
Rings from Vimeira's heights to Tagus' ſhore,
While diſtant vales repeat—Braganza reigns once more!

" Fame to the brave! (ſhe ſung in ardent tone!)
Who for their country's ſafety nobly fall;
Revered tho' loſt; 'graved on no mouldering ſtone,
Their names ſtill live! adored and loved by all:
Unwarp'd by intereſt, deaf to party brawl,
Arouſed by danger, warm'd by valour's flame,
Pure honour glowing, lifts but to the call
Of Duty's ſacred, never-ceaſing claim,
Till virtue rears the tomb, and 'graves—a Patriot's name!

" And

"And fame," ſhe cried, "ſhall ſound her clarion long
For thoſe, who, warm'd by truth, the lyre ſhall ſtring
To peace and concord, wove in deathleſs ſong,
As love and friendſhip ſail on downy wing:—
And ſuch ſhall come!—I ſee by bank and ſpring
Deckt in their roſy wreaths, the tuneful train!
My Ednam bard *, by Nature woo'd to ſing
Her unmark'd beauties in unrivall'd ſtrain
My moral minſtrel bold †; my heav'n-taught ruſtic ſwain‡!

"And thee! my paſtoral warbler §, in whoſe lays
My airs, reviv'd, ſhall ring round burn and knowe,
Blithe as the "Gentle Shepherd" piping ſtrays
O'er Pentland's height, or ſings in "Habbie's How;"
But chief my ſongſtreſs ‖! on whoſe modeſt brow
I ſee the tragic muſe the chaplet bind,
Freſh as when cull'd from Avon's mulberry bough
And meads bright varied as her Shakeſpeare's mind,
Th' unfading wreath ſhe wove, and round his temples twin'd!"

More had ſhe ſung;—but mindful of the lot
Of meaſured life, ſhe droopt, and heaved a ſigh,
Condemn'd her pride, and turning to each ſpot
Where mute one day each tuneful bard would lie,
Her ſorrows flow'd!—yet while they dimm'd her eye,
Re-cheer'd ſhe ſaw, bright thro' the gathering gloom,
A favourite's bloſſom'd grave in vernal dye,
Where new-blown roſes, freſh in annual bloom,
Bedeck'd the wintry turf that wrapt her aged Home ¶."

P. 25.

In the lyrical or lighter paſſages of the poem, the author appears conſiderably more happy than when he employs the Spenſerian ſtanza. The verſes at p. 10, in which the ſubject of the Muſes ſong, and its effects upon the untaught ſhepherd boy are deſcribed, would afford no unfavourable ſpecimen, had we not already extended this article to a conſiderable length.

The third canto of the poem conſiſts of an imitation of the ancient Scottiſh ballad, entitled *Dornock ha'*; ſuppoſed to be ſung by one of the tribe of wandering minſtrels, or of "the band that ſoftened rage," to his brother muſicians. It is intereſting and well told; and, in general, ſufficiently faithful to the manner of its prototypes. We would recommend it to Mr. Macneill, in his future poetical labours, to confine

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* Thomſon. † Beattie. ‡ Burns.
§ Ramſay. ‖ Joanna Baillie.

¶ John Home, the celebrated author of Douglas, who ſeems to have dropt in the grave unnoticed and forgot!!

himself to the ballad style rather than to aim at the higher praise of the didactic or complicated species of poetry. His "Will and Jean," and some other pieces have proved that he has powers well suited to this lighter kind of composition, although they may not enable him equally to sustain a continued flight in the loftier regions of Parnassus.

ART. VI. *The Architectural Antiquities of Great Britain, represented and Illustrated in a Series of Views, Elevations, Plans, Selections, and Details of various Ancient English Edifices; with Historical, and Descriptive Accounts of each. By John Britton, F. S. A.* Vol. I. and II. 4to. Common Paper. 9l. 9s. Longman, &c, 1806—1809.

THIS elegant and well executed work, which we briefly noticed soon after its commencement *, has now proceeded to two complete volumes, and comprises, besides many engravings of uncommon beauty and effect, a considerable quantity of antiquarian knowledge. Nor is it yet completed: in the introduction to the second volume, we see the subject for a third sketched out, consisting of very valuable materials. Mr. Britton has been happy in selecting his patrons, as well as his subjects. His first volume is dedicated to the Marquis of Stafford, the second to Mr. Thomas Hope †: both names endeared on many accounts, to the arts and to artists.

The first of these volumes had a fault, (and we observed no other) which we see entirely removed in the second. The printed accounts were given as detached essays, unconnected by paging, or even by numbers prefixed to each. The second volume has the letter press regularly paged throughout, which gives it more the form of a book, and is much more convenient for reference. We cannot better give our readers an idea of the matter here presented for their amusement and

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* In our XXVIth volume. P. 657. The two first parts only had then appeared.

† We should mention that a half volume is also dedicated to Sir H. Englefield. Many of the plates are also dedicated to friends or patrons of the author.

information,

information, than by drawing up a liſt of the ſubjects, with the number of the plates annexed to each.

Vol. I. 1. St. Bottolph's Priory, at Colcheſter. Three plates.

2. Dunſtaple Priory, Bedfordſhire. Three plates.

3. Layer Marney Houſe, Eſſex. One plate.

4. St. Nicholas's Church, Abingdon. One plate.

5. King's College Chapel, Cambridge. Seven plates.

6. An Eſſay towards a Hiſtory of Round Churches, with delineations of four principal Churches of that Conſtruction, namely, St. Sepulchre's Cambridge, St. Sepulchre's at Northampton, the Temple Church London (anterior part of) and little Mapleſtead in Eſſex, illuſtrated altogether by twelve plates.

7. An Eſſay towards a Hiſtory and deſcription of Stone Croſſes; of which no leſs than nineteen are delineated, on ſeventeen plates. The croſſes deſcribed are Cricklade, Corwen, Carraton Down, Carew, White Croſs and Black-friars at Hereford, Malmſbury, Glouceſter, Coventry, Cheddar, Chicheſter, Stourhead, Wincheſter, Leighton-Buzzard, Glaſtonbury, Geddington, Queen's Croſs at Northampton, and Waltham.

8. A Hiſtory and deſcription of Malmſbury Abbey, Wilts, illuſtrated by ten plates.

9. Eſſay towards a Hiſtory and deſcription of Colcheſter Caſtle. Three plates.

10. South Ockendon Church, Eſſex. Two plates.

Theſe, with two beautifully engraved title plates, one repreſenting part of Edward the Confeſſor's Chapel, in Weſtminſter Abbey, and the other the door-way to St. Mary's Church at Marlborough, complete the firſt volume.

Vol. II. 1. An account of Stewkley Church, Bucks, with two plates.

2. St. John's Church Devizes. Three plates. P. 3.

3. St. Peter's Church Northampton. Three plates. P. 7.

4. An Eſſay towards the Hiſtory and deſcription of Henry the VIIth's Chapel, Weſtminſter. Nineteen plates. P. 9.

5. An Eſſay towards a Hiſtory and deſcription of the Riſe, Progreſs, and Characteriſtics of Domeſtic or civil Architecture in England. P. 53. Illuſtrated by forty-four plates; among which are four Views of Windſor Caſtle, four of Audley-End, three of Wollaton Hall Nottinghamſhire; and three of Hengrave Hall, in Suffolk.

Such are the contents of eighteen parts, or numbers of this work, forming two very handſome volumes; containing in proportion no great quantity of letter-preſs; yet enough to prove that attention has not been wanting to elucidate the ſubjects of the work. We ſhall introduce, as a ſpecimen, a part of what is ſaid on the ſubject, of round churches, in the firſt volume.

"The origin of round churches in England has been generally attributed to the Jews. This opinion was very prevalent in Cambridge, till Mr. Eſſex corrected it by his hiſtorical obſervations; which were publiſhed in the ſixth volume of the Archæologia. 'Their temple at Jeruſalem', he obſerves, 'was not of the circular form, neither was the tabernacle of Moſes; nor do we find the modern Jews affect that figure in building their ſynagogues. It has, however, been generally ſuppoſed, that the round church at Cambridge, that at Northampton, and ſome others were built for ſynagogues by the Jews, when they were permitted to dwell in thoſe places; but as no probable reaſon can be aſſigned for this ſuppoſition, and I think it very certain that the Jews who were ſettled in Cambridge, had their ſynagogue, and probably dwelled together in a part of the town now called the Jewry; ſo we may reaſonably conclude the round churches we find in other parts of this kingdom were not built by the Jews, for ſynagogues, whatever the places may be called, in which they ſtand.' As theſe churches are evidently not of Roman architecture, and as they were not erected by the Jews, we are naturally curious to aſcertain when and by whom they were built. There appear to be four perfect examples of theſe buildings in England. St. Sepulchre's Church at Cambridge, St. Sepulchre's Church at Northampton, the Temple Church, London; and a ſmall church at Little Mapleſtead in Eſſex. All theſe, with one that was at Temple Bruer, and one at Aſlackby, Lincolnſhire, are generally attributed to the Knights Templars *, during their power and proſperity in England. This ſingular religious order of knights-errant obtained their organization and form in the vicinity of the Church of the Holy Sepulchre at Jeruſalem.

"It is the general opinion of writers, that this ſacred ſtructure was built by Helena, the mother of Conſtantine the Great; but, unfortunately, none of theſe writers have identified the part then built, or deſcribed its ſize, character, or ſtyle of architecture.

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* "The Templars had numerous other places of reſidence in England, where they eſtabliſhed Preceptories &c. In Strype's edition of Stow, 1720, Vol. I. p. 270, it is ſaid that they had *temples* at London, Cambridge, Briſtol, Canturbery, Dover, Warwick, &c."

Beſides

Beſides, we are informed that Charlemagne (A. D. 813) *rebuilt* this venerated edifice. 'The eaſt end,' obſerves Mr. Eſſex, 'I take to be of his building, containing the ſemicircular tribune; but the intermediate part, between it and the ſepulchre, is more modern, and might be rebuilt when the church was reſtored, in the year 1049, after it was defaced by the Saracens towards the end of the tenth century.' Bede, ſpeaking of this ſtructure, deſcribes it as a large round church, with *three walls* and twelve pillars; but the preciſe diſpoſition of theſe walls and pillars is not ſpecified. The round part of the preſent building materially differs from this deſcription. It conſiſts of a ſemicircular wall, which attaches to a large maſs of buildings on the eaſt, and a little within the wall is a circular colonnade, conſiſting of ſixteen columns and piers, with an open ſpace for four others, towards the eaſt. The circular part of the building is of Roman architecture, and its roof, which is moſtly of cedar, gradually diminiſhes from its baſe upwards, and terminates with a round aperture. This ſhape is rather ſingular, as it differs from the uſual form and conſtruction of domes or cupolas. The other parts of the building conſiſt of ſeveral chapels, oratories, paſſages, towers, &c. and on the ſouth ſide is [are] diſplayed ſeveral examples of *pointed arched* doors and windows, with correſponding *cluſtered columns*. Sandys, Le Bruyn, and Maundrell, who have all viſited this place, are ſo extremely vague and unſatisfactory in their reſpective *accounts*, (I cannot apply the term of *hiſtory* or *deſcription*) that they prove more tantalizing than gratifying to our curioſity.

"This ſacred ſtructure was revered, by the holy knights, above all earthly objects; their enthuſiaſm had endowed its every ſtone with marvellous qualities; and they fooliſhly fancied it a ſecure paſſport to heaven, if they loſt their lives in defence of the building. As it was their province to protect Chriſtian pilgrims againſt the Saracens, and as they were originally inſtituted and ſtationed at the Church of the Holy Sepulchre, it ſeems extremely probable that they would imitate that ſtructure, when they were afterwards diſtributed in companies over Europe, and when they had occaſion to erect a *new* church. This appears actually to have been the caſe with thoſe that ſettled in England; for we have already ſeen that they had circular churches at ſeveral places, and ſome of theſe were dedicated to the Holy Sepulchre, or Sanctum Sepulchrum." Part III. p. 8.

This account is rational and ſatisfactory, and the ignorant, but very natural corruption of *Sanctum Sepulchrum*, into Saint Sepulchre, provokes a ſmile. The note on this paſſage ſpeaks of a church of this denomination, at Brindiſi, which is alſo round. We believe, however, that there are churches ſo dedicated, in London, and elſewhere, that have not any circular part. This, however, forms no objection

to the opinion of Mr. Britton, and may have happened in various ways; as, for inſtance, by perſons who were not Templars, and conſequently not ſo attached to the original church, chooſing to dedicate to this famous *Saint Sepulchre.*

The fourth part, or number, of the firſt volume, commences with the Eſſay on ancient ſtone croſſes, which contains many proofs of diligent reſearch. Croſſes, according to Mr. B. were ſometimes placed as *marks for the boundaries* of diſtricts, of church property, and of ſanctuaries, of which he gives ſeveral inſtances. They were alſo *monumental*; or commemorative of important events, as battles, &c. There were ſome raiſed as *pulpits* for public preaching, but of theſe the inſtances appear to have been few in this country; the moſt famous was that called Paul's Croſs in London; and there was another in Spital Fields. There were alſo *Market Croſſes*, ſome of which incloſe ſpaces for ſhelter to the perſons who met there. *Funeral Croſſes*, were memorials where the bodies of eminent perſons halted in their way to interment, ſuch as thoſe well known ſtructures erected by Edward I in honour of his Queen Eleanor, three of which, out of fifteen, ſtill remain; namely at Geddinton, Northampton and Waltham. The number of croſſes mentioned, as well as thoſe delineated, under theſe ſeveral heads, renders the eſſay very intereſting.

But the ſubject moſt abundant in materials and leaſt preoccupied, in any ſyſtematic form, is the "hiſtory of domeſtic or civil architecture in England," which is taken up at p. 58, of the ſecond volume; and illuſtrated by an abundance of fine engravings, which will remain as valuable memorials of many curious and magnificent ſtructures, when the manſions themſelves ſhall long have ceaſed to exiſt. The author takes up the ſubject from the earlieſt period, and continues it to the end of the ſeventeenth century. In his introductory remarks, he touches, but not perhaps, with ſufficient clearneſs, on the utility of ſuch reſearches; but of the multitudes who delight in them there are few probably who require to be convinced that their curioſity is rational as well as pleaſing. Nor can any reaſon be aſſigned why we ſhould not as eagerly enquire concerning the habitations of our Anceſtors, as concerning their language, habits, cuſtoms and opinions. The permanent remains of thoſe habitations offer a fair field of enquiry for the Antiquary; while thoſe which yet remain entire may be delineated in all their parts.

Of the *Anglo-Roman Villas* or houſes, it cannot be expected that much can be ſaid, yet what Mr. Britton has offered on the ſubject appears to us to deſerve attention. He diſſents

entirely, and we think with good reaſon, from the opinion maintained by Mr. Carter, that the architectural works of the Romans in this country, "rivalled Rome itſelf in magnificence." On the contrary Mr. B. ſays;

"The ancient remains in the capital of the Roman empire are numerous, magnificent in ſcale, and much enriched in ornament: but very few of this deſcription have hitherto been found in England. Columns, capitals, and other large members of buildings, when executed in *ſtone*, are not ſubject to ſpeedy decay, are not calculated to be conſumed, or likely to be converted to uſes very diſſimilar to their original deſtination. Whence we ſhall be inclined to believe that the Romans did not erect many ſtone edifices in this country; but that they chiefly employed factitious bricks or tiles. Immenſe quantities of theſe are remaining at moſt of the principal ſtations; and fragments of walls, compoſed almoſt entirely of them, are ſtanding at Leiceſter, Lincoln, &c. All the Roman pavements, and ſudatories which have been uncovered, conſiſt moſtly of a ſpecies of baked tile: hence we are warranted to infer that the Anglo-Roman buildings were very generally conſtructed of that material." P. 62.

The grand Villa, or manſion at Woodcheſter, in Glouceſterſhire, of which Mr. Lyſons has given a full account, and ample illuſtrations *, was probably, according to Mr. B. the largeſt and moſt magnificent in Britain. It appears he ſays, from the plan, that the foundations of this villa extended at leaſt 450 feet in one direction, and about 275 in another. From theſe Roman remains Mr. B. proceeds to the *Anglo-Saxon*, and *Norman* periods, and thence, by regular ſteps, to the final point of his enquiry. This ſketch, for the ſlightneſs of which the author modeſtly apologizes, is followed by ſeparate accounts of thoſe edifices which are actually delineated in the work, many of which are extremely curious in their form and conſtruction.

We remark with ſatisfaction that, in the introduction to the ſecond volume, this author ſpeaks ſtrongly of the increaſing patronage by which his work has been ſupported. We cannot indeed conceive a work on the ſame ſcale, more entitled to encouragement, for elegance of deſign, and beauty of execution; nor one which, under the preſent circumſtances of publication, can offer more at ſo moderate an expence as half a guinea for ſeven plates and ſometimes more. He has therefore our cordial wiſhes for the continuance of his ſucceſs; which we ſhall be happy to record at ſome future period.

* See that work reviewed, Brit. Crit. Vol. XI. p. 1.

ART.

ART. VII. *Modern Medicine; containing a brief Expoſition of the principal Diſcoveries and Doctrines that have occaſioned the recent Advancement of Medical Philoſophy, with Strictures on the preſent State of Medical Practice, and an Inquiry how far the Principles of the healing Art may become the Subjects of unprofeſſional Reſearch. By David Uwins, M. D. Member of the Royal College of Phyſicians, London, and Author of the Medical Articles in Dr. Gregory's Encyclopædia.* 8vo. 199 pp. 6s. Tipper. 1808.

A WORK which profeſſes to explain the complicated ſyſtems of medicine, enquire into the imperfect notions of the ancients, and expoſe the means which have chiefly effected the preſent improved ſtate of medical ſcience, has ſtrong claims on our attention. The enquiring mind is always ſolicitous to unravel the web of ſcience, and trace the diſtinct threads to their ſimple origin. But from the complicated nature of medical ſcience, the darkneſs which involves its early hiſtory, and the difficulty of diveſting it from the hypothetical opinions, which ſome of the moſt ingenious of its profeſſors have interwoven with it, we muſt deem the attempt of Dr. Uwins a bold undertaking, one indeed in which he could not expect to ſucceed, without being gifted with more than ordinary powers. Of late years, writers on medicine, deterred by the frequent failures of their predeceſſors, have abandoned the alluring exerciſe of theorizing, and have contented themſelves with ſimply detailing the facts which they have obſerved. This, though the ſafeſt courſe, is not altogether calculated to improve the profeſſion, or call forth the talents of thoſe who practiſe it. Unleſs the numerous facts which are recorded by induſtrious obſervers, are ſyſtematically arranged, and adduced to illuſtrate and render the ſcience of medicine more ſure, we profit little by accumulating volumes of caſes. We are diſpoſed to regret that ſo few phyſicians of the preſent age devote their attention to rational theory, and generalizing the various obſervations, facts, and experiments, which are richly ſcattered through every department of the medical art, and its collateral ſciences. The moſt extravagant opinions have ſometimes tended to elicit truth; and diſcovery has flaſhed upon the enquirer, on removing the rubbiſh of ignorant enthuſiaſts. With theſe ſentiments we welcomed the appearance of the preſent work, but on peruſing the introduction, began to doubt leſt the author had undertaken a taſk too mighty for his ſtrength. In a philoſophical enquiry, we naturally expect

to

to find a chaſte and ſimple ſtyle; that Dr. Uwins is of a different opinion, will appear from the firſt ſentence of the firſt chapter.

"A prominent characteriſtic of the preſent times is a ſpecies of intellectual democracy, conſtituted by that ſpirit of univerſal inveſtigation, that indifference to preſcription, and defiance of authority, which we find conſpicuouſly prevalent, not only in reſpect to the cultivation of literature and general ſcience, but which has extended its influence over the profeſſions, and has perhaps more eſpecially operated upon the profeſſion of medicine."

We made ſeveral attempts to comprehend the meaning of this intellectual democracy; but not ſucceeding, paſſed on to the next page, when we were arreſted by the following admirable paſſages;—

"Man is proverbially prone to extremes, and to error! it is, moreover, a ſingular fact, that the ſame conſtitution of mind which favours implicit belief, facilitates alſo the influence of doubt. Thoſe optics which are moſt eaſily dazzled by exterior ſplendour, and artificial colouring, are by this proceſs blinded to the interior and eſſential, when the exterior and adventitious are removed. The curtain is drawn, and all behind it is a blank. The awfully obſcure of medicine is abrogated, and therefore 'medicine itſelf is a mere trick.'" P. 3.

In another *wordy* period, which we ſhall quote for the benefit of the *uninitiated*, the author ſtates his object in writing the preſent work.

"To appeal then from the miſconception of the ignorant, and miſrepreſentation of the inimical, to the good ſenſe and candour of the public, was my principal object in the execution of the preſent treatiſe, which is intended to convey ſuch information reſpecting the ſcience and practice of medicine, as, while it inſtructs the profeſſional ſtudent, ſhall intereſt the man of general intelligence; while it endeavours to collect and faſhion into one body the various members of which modern medicine is compoſed, will, at the ſame time, attempt to mould this maſs into ſuch form as not to terrify the uninitiated beholder.' P. 4.

We think the remark which Phocion made when regarding a vain and empty orator, not inapplicable to this author:—"I now fix my eyes upon a cypreſs tree: it has all the pomp imaginable in its branches, leaves, and height; but it bears no fruit."

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The ſecond chapter contains a hiſtory of medicine, of which the chief merit is its brevity; the author has not even the affectation of being erudite, and we can readily pardon him for not being original.

The next chapter, however, is entirely his own compoſition, and is introduced, he ſays,

"For the purpoſe of rendering intelligible the following remarks on the much agitated and ſtill contested queſtion concerning ſyſtem and experience. There is, and always has been, a claſs of men who indiſcriminately decry the one, and laud the other; who contemn reaſoning, and commend empiricism; not perhaps aware that experience and empiricism, the gods of their idolatry, are themſelves ſyſtem. To experience, is to know; to know, is to infer; to infer, is to reaſon; and to reaſon, is to ſyſtematize." P. 25.

The abſurdity of theſe propoſitions is remarkable. A writer upon the philoſophy of medicine gravely informs us, that experience and empiricism are themſelves ſyſtem, and attempts to ſupport his argument by a ſort of logical inference, which would deſtroy all diſtinction of terms, and confound the ſimple acquiſition of facts with the application of them. The diſtinction between experience and ſyſtem, and between experience and reaſon, is ſo obvious and practical, that it is almoſt idle to dwell on the ſubject. In our apprehenſion, experience is nothing more than an acquaintance with facts; to ſyſtematize is to collect, combine, and arrange them in order; whilſt the faculty of reaſoning enables us to compare and apply them, and draw deductions, &c. That the mere matter of fact man, the empiric, the man of experience, is incapable of this higher effort of mind, is daily illuſtrated in the author's own profeſſion; wherein we find ſo many men wholly innocent of all pretenſions to reaſon, but who nevertheleſs vaunt their experience.

The author next proceeds to claſs "the numerous cauſes of error to which a ſyſtem is obnoxious," under four general heads, which he denominates Empirical, Hypothetical, Metaphyſical, and Phyſical.

"The firſt may be defined that ſyſtem which makes wrong inferences, or haſty deductions, either from an omiſſion or erroneous arrangement of ſome of the materials out of which it is formed." "An hypothetically erroneous ſyſtem is that which draws concluſions from a ſuppoſed, but not juſtly, conceived ſimilarity between phenomena that are not ſo immediately obvious to our ſenſes." "A ſyſtem which is metaphyſically erroneous,

is formed upon our ſuppoſed capacity of penetrating into the arcana of nature in a manner that is denied to human intellect, or, as it has been well expreſſed, from 'the groundleſs belief that we are acquainted with the nature of cauſation;' a belief which led the ancients into all their miſtakes, and engendered that barbarous abuſe of human powers, which goes under the name of ſcholaſtic philoſophy." "The phyſical errors of ſyſtematizing are conſtituted by endeavours to adapt the terms, and apply the doctrines of one department of ſcience to that of another, the phenomena and laws of which are widely different, and of uſing words to expreſs facts, without having previouſly attached a preciſe ſignification to the words themſelves." P. 29.

We have quoted theſe empty definitions to demonſtrate the folly "of uſing words to expreſs facts, without having previouſly attached a preciſe ſignification to the words themſelves;" a vice to which this author is ſingularly addicted. It would ſeem as if he had inſerted theſe definitions to prove that the ſame meaning may be conveyed by different terms; and while he has exerciſed his ingenuity in arranging ſentences, which mean nothing more than that a ſyſtem is erroneous becauſe it is wrong, he has totally omitted to inveſtigate the nature of error, or attempt to explain the cauſes why almoſt every human ſyſtem is falſe, is encumbered with abſurdity, and periſhes in no great lapſe of time.

In the fourth chapter, the ſyſtem of the celebrated Dr. Brown is diſcuſſed at ſome length; and though Dr. Uwins is evidently an admirer of the doctrine, he does not heſitate to expoſe ſome of the errors with which it abounds. As the Brunonian hypotheſis, in ſpite of the great ability of its author, is now abandoned by both friends and enemies, we ſee little utility in renewing the controverſy on the preſent occaſion. Dr. Uwins attributes the ſuperior treatment of infantile ailments to "the advantages which have reſulted from the ſpeculations of Brown."

"Thank heaven, the neceſſity is daily declining of ſevere cenſure, both in regard to medical and dietetical miſmanagement of the infant œconomy; and, unleſs I am much miſtaken, the reformation which has decidedly and recently obtained in the treatment of thoſe for whoſe welfare we are doubly reſponſible, owes its riſe, in a very great meaſure, *to the bold and generalizing* good ſenſe which the Brunonian tenets have brought into play." P. 75.

This concluſion is moſt unwarrantable, and indicates a mind very unfit for ſcientific inveſtigation. The improve-

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ment in the treatment of infants has been ſlow, but progreſſive, during the courſe of the laſt century. It has not depended more on the ſtate of the medical art, than on the ſuperior education and information of mothers. Medicine forms a very inſignificant part of the treatment; and we do not imagine that the doctrines of Brown have yet penetrated the nurſery. They have been promulgated little more than thirty years; and it is remarkable, that although they were received with enthuſiaſm by the medical ſtudents of Edinburgh, ſcarcely two men of eminence in the kingdom can be ſelected who now uphold them. That ſtrict attention to the operations of nature, and cloſe induction from facts, which have chiefly tended to effect improvement both in the treatment of children, and of diſeaſe in general, have been fatal to the ſyſtem of Brown; which might indeed be compared to a ſtately edifice, erected with great labour and exquiſite ſkill, beautiful in its order and proportions, but periſhable becauſe deſtitute of a foundation.

The three ſucceeding chapters treat of the "Progreſs of Chemiſtry from the firſt dawn of the Antiphlogiſtic Doctrines," of the "General Phyſiology of Animal Functions," and of the "Application of the new Chemiſtry to Medicine." But neither the author's extent of information, nor mode of diſcuſſing theſe ſubjects, claims much attention. He acquaints us with no new facts, we meet with nothing which we might not have heard in a lecture-room; and his explanation and application of the phænomena of chemiſtry and phyſiology are trifling and unſatisfactory.

The enquiry in the 8th chapter, "how far ought the medical learning of the unprofeſſional to extend," will prove intereſting and uſeful: indeed we deem Dr. Uwins's exertions in the detection and expoſure of quackery very ſucceſsful; and were rejoiced to find, at laſt, ſomething which we might venture to praiſe. In concluding, we ought to point out ſome of the numerous unlawful phraſes, and inflated ſentences, which diſfigure this little volume; but we think the author's time will be better occupied in writing the whole over again, than in correcting detached portions.

ART.

ART. VIII. *Sermons, altered, and adapted to the Engliſh Pulpit, from French Writers. To which are added, Forms of, and Obſervations upon, Pariſh-Regiſters. By the Rev. Samuel Partridge, M. A. F. S. A. Vicar of Boſton, and of Wigtoft with Quadring; Chaplain to the Right Hon. Lord Gwydir; and late Fellow of Magdalen College, Oxford. The ſecond Volume. 8s. Boards. Boſton, printed; London, Lackington and Co.* 1809.

THE firſt volume of theſe Sermons was ſo very favourably received, that a ſecond edition in a ſhort time ſucceeded, and is by this time probably exhauſted. For an account of it ſee our 25th Vol. p. 251, and 26th Vol. p. 81. We rejoice that the author has been induced to undertake the uſeful labour of compiling an additional portion; to which he has added, what has not perhaps engaged ſo much and ſuch ſerious attention as the ſubject deſerves, Obſervations upon Pariſh Regiſters.

With reſpect to the Sermons, the plan purſued in the preceding volume has been obſerved alſo in this ſecond part. The ſubjects choſen are peculiarly intereſting, the more ſtriking paſſages of the original French writers have been ſelected, and the name of the writer, to whom the preſent author is indebted, is ſubjoined at the end of each diſcourſe.

The Sermons are twenty in number. The ſubjects are, Advent, Chriſtmas Day, Aſh Wedneſday, and the greater feſtivals; to which are added a few Sermons on miſcellaneous occaſions, ſuch as a Funeral, the intermediate State between Death and the Reſurrection, diſcourſe before a Corps of Volunteers, and before Charity Children, to inculcate reverence to Old Age, &c. The French writers made uſe of on this occaſion are, Du Boſc, Bertheau, Samuel Werenfels, Gaſper Caillard, Durand, Daillé, Superville, Laget, Courtonne, Le Cointe, Formey, Loriot. The three laſt diſcourſes, perhaps the beſt of the whole, are principally altered from Sermons by J. M. de Roux, Paſteur de l'Egliſe Wallonne de Maeſtricht. From one of theſe we take an extract, as a matter due to the author, and to juſtify the commendation which we moſt heartily beſtow upon the author's literary labours.

"What becomes of the ſoul, at its ſeparation from the body; This queſtion ſeems to admit of only one, among *three* anſwers: —Either, the ſoul loſes entirely its ſubſiſtence: or if it ſubſiſt, it is in a ſtate of inactivity and inſenſibility: or laſtly, it is active

and ſenſible. retaining the exerciſe of its faculties. We muſt chooſe, I apprehend, one of theſe three ſolutions of the difficulty; there ſeems to be no other choice.

"With regard to the *firſt* anſwer: there have been Chriſtians who imagined that, when the body is diſſolved by death, the ſoul ceaſes to exiſt; that it is *extinguiſhed*, until the great and laſt day; when it will be reſtored to, and re-animate the body.

"Such a ſuppoſition ſeems to be done away by the expreſs declarations of ſcripture: among which are that of the text: and another ſaying of our Lord, 'Fear not them which kill the body, but are not able to kill the ſoul.' Remember alſo the words of Chriſt, in his laſt moment: far from ſuppoſing that his ſoul was about to become extinct; he inſtructs us, that it will ſtill exiſt, and be in the hands of God: 'Father, into thy hands I commend my ſpirit.' And we cannot imagine this to be a *privilege*, belonging only to the *Son of God*; when we reflect that *Saint Stephen*, dying, emphatically prays, 'Lord Jeſus, receive my ſpirit.' But it is needleſs to multiply proofs againſt this *firſt* ſuppoſition; ſince it will neceſſarily be removed by thoſe which overthrow the *ſecond*. For, if it ſhall be proved that the ſoul, after death, enjoys a degree of *activity*; then, of conſequence, it *ſubſiſts*.

"They, who have adopted the *ſecond* ſuppoſition, imagine that the ſoul ſubſiſts indeed, but in a ſtate of inaction, inſenſibility, and ſleep; neither exerciſing, nor being conſcious of poſſeſſing, any of its faculties: that it is, as though it were not; till the laſt day ſhall awaken the man, and reſtore him to himſelf. Into this ſtate (they ſay) the ſoul falls, at death; and remains in it till the moment of reſurrection: and as man, coming out of a profound ſleep, perceives not the time which has intervened; ſo the moment of our waking, in the great day, will ſeem cloſely connected with the laſt moment of our life.

"I do not preſume to cenſure thoſe who have maintained this notion; nor to queſtion their ſincere piety: but I mean to ſhow, that, however it may ſeem to be countenanced by ſome expreſſions in ſcripture, accommodated to our preſent weak conceptions; yet it is oppoſed by *reaſon* and *ſound philoſophy*, and alſo by clear declarations of the *Goſpel*.

"Does not this notion preſent to the eye of *reaſon* and *philoſophy* a ſtriking *contradiction?* Without preſuming to know the nature of the ſoul; we may aſſure ourſelves of the preſent exiſtence of ſome of its diſtinguiſhing qualities; of the faculties of *thinking*, *feeling*, *willing*. Now to ſay, that theſe active faculties will no longer have action nor effect, is to reduce them to nothing, it is to annihilate the ſoul; it is ſaying that a thing exiſts, without that which conſtitutes it what it is. If the ſoul becomes void of ſenſation, then it has loſt what made it ſuch; it is as though it were not; it no longer is.

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"I am aware, that to unreflecting perſons the ſoul does ſometimes appear to loſe its activity, and to have ceaſed to think, feel, and act: for example, at the time of a deep ſleep, or a long continued fainting. Now, what is proved by this ſuperficial obſervation? Only this: that we do not always *recollect* what we have thought or felt. But, do we recollect what we thought or felt, on any day ſeveral years ago? Yet we do not conclude, that on that day our ſoul did neither think nor feel.

"I may advance a ſtep farther: and ſay, that the ſeeming inaction of the ſoul—in ſuch caſes—can only prove that, ſo long as it is united with the body and the ſenſes,—which are the organs of thought, of feeling, and activity—the ſtate of the body has an influence upon the preſent ſtate of the ſoul; but ſuch ſeeming inaction by no means proves that the ſoul, when ſeparated from this groſs body, does not retain its eſſential qualities.

"And to what end, in the creation, would theſe ſouls be; ſtripped of thoſe noble faculties, with which the divine breath has animated them? The Creator does nothing in vain. But this immenſe, innumerable multitude of intelligent beings, can they be plunged into a ſtate of ſtupefaction, a profound lethargy; be rendered incapable of thought and conſciouſneſs; become uſeleſs to themſelves and others; more inſignificant in the creation, than the ſmalleſt particle of *matter*? Or can we imagine that the father of ſpirits, that God—who made them intelligent—ſhould himſelf take from them his own moſt precious gifts, and caſt them into a ſtate of *inſenſibility*; which ſtate is to be *inſtantly ſucceeded* by a *fulneſs* of *light*, and a *perfection* of happineſs and glory?

"But here I confeſs that we muſt pauſe. We are looking into an abyſs, which no mortal can fathom: we muſt not preſume to explore the ways of the Deity, and the nature of his creatures: Reaſon is no longer Reaſon, when ſhe ceaſes to be diffident, and to be afraid of error. Her reſource and independence muſt be, *the Word* of Him, 'who is the firſt, and the laſt;' who holdeth the keys of life and of death. Let us conſult that word; and may we be enlightened by it!

"I am the God of Abraham, of Iſaac, and of Jacob.' They are dead, to us; but they live, unto God: 'for all live unto him.' They are not, therefore, in a ſtate of inſenſibility.

"Verily I ſay unto thee, to day ſhalt thou be with me in paradiſe." Thus did Chriſt aſſure, to a humble penitent, far more than he had aſked or hoped for. What place, then, is this *paradiſe*? Chriſt was ſpeaking (as I obſerved in my laſt diſcourſe) to a *Jew*; and certainly intended to be underſtood by him. From the Jews, therefore, we muſt learn what was underſtood by this place. Originally, it ſignified *the Garden of Eden*; the abode of innocence and happineſs: by an eaſy tranſition, the word was

afterwards uſed to expreſs the inviſible abode of righteous ſpirits after death. Can we ſuppoſe then, that the promiſe, and the actual ſtate of Chriſt himſelf, was a promiſe of inſenſibility, and the privation of all happineſs?" P. 265.

With reſpect to the forms of the pariſh regiſters, and obſervations upon them, Mr. Partridge is well aware, as every faithful pariſh miniſter ought to be, of their great uſe and importance. Let it not be forgotten, that after the lapſe of a very few years no *viva voce* evidence of an eye-witneſs is to be obtained, and that due care and attention to pariſh regiſters become eſſentially requiſite to all individuals of property, the bonds of family connection, the ſecurity of genuine and lineal deſcent.

For this, and indeed for the whole of his work, the excellent author, who has a thouſand claims as well upon our private eſteem as upon public gratitude, has our beſt thanks, as well as our moſt ſincere wiſhes, that he may be duly encouraged ſtill to proſecute theſe purſuits, ſo amiable in themſelves, and ſo uſeful to the community.

ART. IX. *Certain Accuſations brought recently by Iriſh Papiſts againſt Britiſh and Iriſh Proteſtants of every Denomination examined by Thomas Kipling, D. D. Dean of Peterborough.* 8vo. 74 pp. Longman and Co. 1809.

THE object of this pamphlet is two-fold; firſt, to ſhew that the accuſations lately brought by Iriſh Papiſts againſt Britiſh and Iriſh Proteſtants are ſuch an ungrateful return for the favours which theſe Papiſts have received from our Proteſtant King and Parliament as evinces the danger of granting to the ſaid Papiſts any further indulgence; and ſecondly, to prove that the accuſations thus brought againſt us are ſcandalous falſehoods. The learned author enters on his taſk with this juſt obſervation, that though the ſubſcribers to the *firſt edition* of any work cannot be juſtly charged with the guilt of any thing libellous which that work may contain, the caſe is very different with reſpect to a *ſecond* or *third edition*. No ſtranger can know, and no candid ſtranger will ſuſpect, that an unpubliſhed work on a ſerious and important ſubject, by an author of honeſt fame, contains any thing pernicious to good morals or to the peace of ſociety; and therefore ſtrangers ſubſcribing for ſuch a work are

blameleſs of the miſchief which after publication it may actually produce. But when an old book, on a ſubject which has been diſcuſſed by modern authors, is republiſhed by ſubſcription, we muſt neceſſarily ſuppoſe that the ſubſcribers are at leaſt ſo far acquainted with its contents, as to be able to form a judgment of its tendency and the ability with which it is written; that they adopt indeed the principles of its author; and that the blame which he alone incurred by the original publication is equally incurred by every individual of thoſe who ſubſcribe for the ſecond.

This reaſoning the author applies to thoſe who have lately ſubſcribed for the republication of Ward's ERRATA OF THE PROTESTANT BIBLE, a pamphlet which was firſt publiſhed in 1688, and which could have given no juſt offence to any man, had the author merely pointed out what he deemed errors in our verſion of the Holy Scriptures, and modeſtly propoſed different readings as expreſſing more exactly the ſenſe of the original. But Ward's pamphlet contains many things of a very different tendency from candid criticiſm. He boldly affirms, not that our tranſlators ſometimes miſtook the ſenſe of the original, which, as our Church lays no claim to infallibility, could have given no offence, but

"1. That we Proteſtant Divines do obſtinately teach *contrary to our own conſciences*, and handle the ſcriptures *impiouſly* *.

"2. That biſhops, prieſts, and deacons, being Proteſtants, are without conſecration, ordination, miſſion, ſucceſſion, and paſtoral juriſdiction †. And

"3. That all theſe and their flocks are guilty of ſacrilege †."

Of the firſt of theſe accuſations Dr. Kipling truly obſerves, that it not only is not ſupported even by a ſingle witneſs even to a ſingle fact, but that from its very nature it is incapable of proof, God alone diſcerning the ſecrets of all hearts.

"How then are we to claſs this imputation? among acts of loyalty? or among tokens of diſaffection? The King of this united kingdom is by an act of the legiſlature ſupreme head of the Church *eſtabliſhed* in it. Therefore the miniſters of this Church are ſervants of the Crown; and they are all Proteſtants. If this accuſation then is groundleſs, the accuſers have ſlandered their Sovereign."

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* Errata, p. 21 † Ibid. 97.

In the catalogue of theſe accuſers then are many members, both ſtudents and teachers, of the college at Maynooth, for the erection and ſupport of which the legiſlature has at different times decreed large ſums of money. Was this done that youth may be taught to revile their benefactors and ſlander their Sovereign?

"Much has been lately ſaid about certain conceſſions made at various times by the King and Parliament to the Papiſts in Ireland. Is a privilege to traduce Proteſtants without cauſe and with impunity among thoſe *parliamentary boons?* Or is the recent practice of traducing us in this manner one of the *pernicious effects* only of thoſe conceſſions? No declaration of this nature, that the miniſters of the eſtabliſhed Church obſtinately violate their conſciences, are impious interpreters of ſcripture, and guilty of ſacrilege, had ever been openly made by a multitude of Iriſh Papiſts previous to the year 1780. It muſt be therefore, either that ſuch a privilege, as has been juſt now deſcribed, has ſince that period been granted by Parliament, or that ſome other parliamentary conceſſions have emboldened thoſe Papiſts to attempt, by calumnious untruths and abuſive language, to diſcredit the Proteſtant Clergy, and render them abominable in the eyes of their congregations. Until the Pope's authority (ſhall) have been aboliſhed in Ireland, the manners and underſtandings of the Papiſts there been conſiderably meliorated, and their ſentiments and diſpoſitions reſpecting us Proteſtants totally changed, let the legiſlature beware what other privileges it confers upon them." P. 16.

The ground-work on which the truth of every article of the ſecond accuſation depends, ſays Dr. Kipling, is, *mutatis mutandis*, the following *ſorites*.

"The Biſhop of Rome was chief patriarch of the weſtern church, and conſequently of this nation, when Dr. Parker was appointed Archbiſhop of Canterbury.

"The chief patriarch of the weſtern church, or ſome one authorized by him, can alone give paſtoral juriſdiction to the primate of England, or to the primate of Ireland.

"The primate of a nation, or ſome one authorized by him, or his ſuperior, can alone give paſtoral juriſdiction to the metropolitan of a province.

"The metropolitan of a province, or ſome one authorized by him or his ſuperior, can alone give paſtoral juriſdiction to the biſhop of a dioceſe within that province.

"The biſhop of a dioceſe, or ſome biſhop commiſſioned from him, or his ſuperior, can alone inſtitute a paſtor to a pariſh church within that dioceſe.

"Dr.

"Dr. Parker, the firſt Proteſtant primate in England *, did not receive paſtoral juriſdiction from the Biſhop of Rome.

"Conſequently neither this primate, nor any metropolitan conſecrated by him, nor any biſhop conſecrated by ſuch metropolitan, nor any paſtor of a pariſh church inſtituted by ſuch biſhop, nor any ſucceeding primate, metropolitan, biſhop, or pariſh prieſt, of the church eſtabliſhed in England, from the time of Archbiſhop Parker's conſecration to the preſent moment, ever had, or now hath, paſtoral juriſdiction †." P. 19.

By the rules of logic, if the premiſes of a *ſorites* be refuted, the concluſion muſt fall to the ground. Dr. Kipling therefore ſets himſelf to prove, and proves very completely, that the Biſhop of Rome never was inveſted, by a *divine* ordinance, with thoſe eccleſiaſtical and ſpiritual powers which are implied in the firſt of theſe *theſes*; and that when, in 1534, he was bereft of his Engliſh patriarchy, he was only deprived of what he had acquired by uſurpation. In the courſe of his reaſoning he examines the arguments lately urged by Dr. Troy and others for the ſupremacy of the Pope, and ſhows every one of them to be inconcluſive, and ſome of them to be abſolutely ridiculous; but when he attempts to prove that St. Peter *never was Biſhop of Rome*, and that Linus and Clement ſucceeded to him, not as a biſhop, but as an apoſtle, we cannot ſay that his ſucceſs appears to us ſo complete. If St. Peter reſided in Rome before the appointment of Linus and Clement to the ſee, we think that during his reſidence he muſt have been Biſhop of the Church there, though he was not known by that title. Is not a biſhop a clergyman inveſted with authority to ordain other clergymen, and to ſuperintend and direct their conduct? Such ſurely was St. Paul, for he ſays expreſsly that "on him came daily the care of all the churches;" (2 Cor. xi. 28.) and if St. Peter reſided for any time in Rome, on him likewiſe muſt neceſſarily have come the care of that church, at leaſt till the appointment of Linus, or whoever was his immediate ſucceſſor. It was indeed only to that part of his office which was properly epiſcopal, over a particular church, that Linus could ſucceed; for it appears, from the election of Matthias into the place of Judas, and from St. Paul's proofs (1 Cor. ix. 1.) of his own apoſtleſhip, that to the plenitude of the apoſtolical

* Cranmer was ſurely the *firſt* Proteſtant primate in England, although the clergy of the preſent age derive their orders from Parker. *Rev.*

† Errata, p. 97.

character it was eſſential to "have ſeen the Lord," which there is no reaſon to ſuppoſe that either Linus or Clement ever did. From the circumſtance, however, of ſucceeding to St. Peter as the Biſhop of Rome, or overſeer of the Roman clergy, Linus could derive no authority, which had not been already conferred on the firſt Biſhop of Antioch, where we are much more certain that St. Peter founded a church, than we are that he ever was in Rome. If the biſhops who were ordained by St. Peter to churches, in which he had himſelf reſided for ſome time as ſupreme eccleſiaſtical governor, had any ſuperiority over thoſe who were ordained by the other apoſtles to other churches, ſurely thoſe privileged prelates were all equal to one another, unleſs it can be clearly ſhown from the word of God that the Biſhop of ROME was preferred over the reſt. This, however, has not been ſhown, nor, we believe, attempted to be ſhown; and therefore, upon the principles of the Papiſts themſelves, the Biſhop of Antioch, and indeed of every other church of which St. Peter was the founder, muſt poſſeſs all the ſpiritual and eccleſiaſtical powers, which by *divine* ordinance were ever poſſeſſed by the Biſhop of Rome.

Much has been written on the ſupremacy of St. Peter in the college of the apoſtles;—much nonſenſe indeed, as well by Proteſtants as by Papiſts. The reader who wiſhes to ſee the queſtion candidly and ably diſcuſſed, may have recourſe to Biſhop Horſley's admirable ſermon * preached before the Incorporated Society for the Propagation of the Goſpel, on the 20th of February, 1795. He will there find it proved with the force of demonſtration, that "to be the carrier of the keys of the kingdom of heaven," in any ſenſe which the paſſage of St. Matthew, xvi. 18, 19, will bear, was a perſonal diſtinction "of the venerable primate of the apoſtolic college, appropriated to him in poſitive and abſolute excluſion of all other perſons: in excluſion of the apoſtles his contemporaries, and of the Biſhops of Rome his ſucceſſors;" that it

* We announced ſome time ago that two volumes of Sermons by that learned prelate and truly Chriſtian preacher are ſoon to be publiſhed by ſubſcription. We have acceſs to know that they are now advanced in the preſs, and will be given to the public early in the enſuing ſeaſon; and we hope either that the ſermon to which we have referred will be in the number, or, which would perhaps be more eligible, that all the Sermons which his Lordſhip publiſhed himſelf, together with his Charges, will be republiſhed in a third volume.

relates

relates ſolely to the opening of the kingdom of heaven or the Church to the Gentiles, who were formerly excluded from it by the rites of the Moſaic law; and that the keys there promiſed were actually given for this purpoſe to St. Peter, by that viſion, which taught him that all diſtinctions of one nation from another were then at an end.

It being proved, by whatever arguments (and it may be proved by a variety) that the Biſhop of Rome, whether ſucceſſor to St. Peter or not, has by divine ordinance no juriſdiction—ſpiritual or temporal—over other biſhops, Ward's third accuſation alſo falls at once to the ground.

"The third accuſation preferred againſt the Proteſtant Church of England and Ireland, by the ſubſcribers for the republication of Ward's pamphlet, is, that biſhops, prieſts, and deacons, being Proteſtants, and all their flocks, are guilty of ſacrilege. This charge is the ſubſtance of the two following corollaries to the concluſion of Ward's *ſorites*.

"Do they not commit a moſt heinous ſacrilege, who, having neither valid ordination nor paſtoral juriſdiction, do notwithſtanding take upon them to adminiſter ſacraments, and exerciſe all other acts of epiſcopal and prieſtly functions?

"Are not the people alſo involved with them in the ſame ſin, ſo often as they communicate with them in, or co-operate to, thoſe ſacrilegious preſumptions?"

"There are two ſpecies of ſacrilege, one of which is a forcible and unjuſt appropriation of the church's revenues; the other, a profanation of ſacred things. Now, if it were true that biſhops, prieſts, and deacons, being Proteſtants, are without conſecration, ordination, and paſtoral juriſdiction, it would alſo be true, that all of them who claim and receive tythes, or any other eccleſiaſtical property, do rob the church; and moreover, that all of them who adminiſter the ſacraments, ſeeing that they adminiſter them with unhallowed hands, do profane things ſacred. But the concluſion of Ward's *ſorites*, that biſhops, prieſts, and deacons, being Proteſtants, are without conſecration, ordination, and paſtoral juriſdiction, has been diſproved: conſequently this laſt charge, which is wholly founded upon that concluſion, is a groſs calumny."

Yet that calumny has lately been circulated by a multitude of Iriſh Papiſts, againſt the Proteſtant Clergy of the Britiſh Empire, in return for greater favours than the ſaid Iriſh Papiſts had ever before received from a Proteſtant King, a Proteſtant Legiſlature, and a Proteſtant Clergy!

ART. X. *A Tour through Cornwall in the Autumn of* 1808. *By the Rev. Richard Warner of Bath.* 8vo. pp. 368. 9s. Wilkie. 1809.

THIS author is already well known to the public as an amuſing touriſt; but the public has been amuſed more frequently, perhaps, by laughing at him, than with him. There is an affectation of ſagacity, and an oſtentatious diſplay of erudition in Mr. Warner's writings, which are extremely ridiculous, and rendered more ſo, by a negligence which he deems eaſe, and a pertneſs which he regards as promptneſs; and in no performance are theſe features of the author more conſpicuous, than in the preſent. In this tour there is little novelty. He, who has read Borlaſe, Polwhele and Britton, may accompany Warner from Looe to the Lands-end, without gaining the ſlighteſt acceſſion of knowledge. The character of the more weſtern females has, however, ſomething ſtriking, if not new. On his way to the Lands-end "the few people employed in the fields were purſuing their avocations with undiſturbed induſtry."

"We could not, however, help obſerving (ſays this author) that of theſe few, by far the larger proportion were women, to whom in theſe parts, the agricultural work ſeems to be chiefly committed. Nor did we fail to remark, that notwithſtanding the nature of the employment, the female ſex exhibited more of that ſoftneſs and roundneſs of external form which characterize it throughout the world, than can be diſcovered in the lower claſs of women in more inland parts of the kingdom. We had, indeed, been frequently ſtruck by the beauty and freſhneſs of the Corniſh fair before, but their figure ſeemed to improve as we approached the weſtern boundaries of their county. *A peculiar ſmoothneſs in the texture of their ſkin, its delicacy and healthy colour,* were too obvious not to attract our attention; nor could we at all account for ſuch appearances in women expoſed to external air, ſo much, and condemned to ſuch homely fare as this hardy race are, till we underſtood from an intelligent friend that they *aroſe from the oily nature of their common diet;* which *conſiſts chiefly of pilchards.* He confirmed his remark by aſſuring us, that he had ſeen the ſame effects produced by the ſame mode of living in different parts of the world; and that on the peninſula of India in particular they were ſtrikingly obſervable in the people who inhabited the ſea coaſt of Malabar, where ſimilar fiſh diet occaſioned the like plumpneſs of form, and delicacy of the external cuticle. Rank as the pilchard may be eſteemed by thoſe who are unaccuſtomed

cuſtomed to eat it, yet throughout Corwall it is conſidered as the greateſt delicacy; and happy is it that taſte goes hand in hand with neceſſity in this inſtance, for I know not what would become of the lower claſſes of the people here, if they turned with diſguſt from an article which conſtitutes their chief ſupport. It is gratifying to obſerve how they enjoy the only diſh on which they can depend, with any certainty, for a ſufficient meal; and though the faſtidious epicure might ſhrink back with ſome abhorrence from a Corniſh peaſant's table, which rarely exhibits more than a diſh of pilchards chopt up with raw onions and ſalt, and diluted with cold water, eaten with the fingers, and accompanied with barley or *oaten* cakes; yet I confeſs we never contemplated theſe honeſt people round their board, bleſt with a good appetite, and contented with what they had, without catching the infection of hunger, and being willing to partake of their humble fare." P. 151.

The parade with which Mr. W. has introduced the woodcock to our obſervation, raiſed in us the hope of ſomething new on the ſubject of its migration: but here, as in many other places, we confeſs our diſappointment. [See pp. 167, 168, 169.] Reſpecting the logan-ſtone, [pp. 170, 171, 172,], we are treated with much of what the French call *badinage*.

The pilchard-fiſhery of courſe occupies ſome ſpace in a hiſtory of Corniſh commodities: but compared with other accounts, Mr. Warner's is very imperfect. Could there indeed, (we are repeatedly tempted to enquire) be any thing more daring, than after Maton and Britton, to meddle with the fiſh, tin and copper of Cornwall? They have completely exhauſted theſe, and almoſt every other ſubject that may ariſe to the obſervation of a traveller through that county. Not that Dr. Maton is always accurate. In a few places, he has ſtumbled. Where he has ſtepped out of his way, he has frequently fallen into error; as a man of ſcience, as a geologiſt and mineralogiſt he is excellent: but, like Warner, in his deſcriptions he is ſometimes incorrect; and in his delineation of manners, fanciful. Mr. Britton is a more miſcellaneous writer: and, introduced as he was to perſons of the firſt diſtinction in rank and literature, to men of ability and urbanity, he had no difficulty in collecting materials truly valuable—pearls of the firſt water, and from "the lucid order" in which he has arranged them, he has produced an admirable work: his command of language every where flowing, and often brilliant, muſt recommend it to every reader of taſte and intelligence. In ſhort Mr. Britton's provincial hiſtories ſeem to hold a middle courſe between the tours of haſty travellers, and the more voluminous productions

ductions of county-hiſtorians; and cannot, therefore, but afford gratification to all who have a wiſh to be informed and amuſed: whilſt the ſummer tour may pleaſe, and may attract to its glitter, the light and ſuperficial, and the ponderous folio is confined almoſt to the county of which it treats, Mr. Britton has had the peculiar felicity of planning and executing ſuch works as muſt neceſſarily meet with univerſal acceptation. We flatter ourſelves we ſhall be pardoned in this diſgreſſion; and whoever ſhall look into Warner, where he now lies open before us, will allow it to be more in point, than might at firſt appear. Among the good things of Warner (for there are certainly ſome) is his deſcription of the Helſton Floralia, at p. 216.

"It is only in places diſtant from the metropolis that one can hope to find any veſtiges of ancient cuſtoms, or original manners. At Helſton we were gratified by finding the traces of a ſuperſtition which the abraſion of fourteen centuries had not obliterated. We were told, that on the eighth of May, an annual holiday was kept at Helſton, evidently the remains of the Roman Floralia, a feſtival obſerved by that people, in honour of the goddeſs Flora, on the fourth of the calends of May, which anſwered to our 28th of April. Its preſent name, the Furry, would diſcover its original, were it not ſufficiently pointed out by the time of its celebration and the rites obſerved on the occaſion. In one particular indeed, it happily bears no reſemblance to the Roman feſtival, as none of the indecencies are practiſed at Helſton which characterized the ancient Floralia; but in all its innocent, gay, and unexceptionable features, it continues the ſame as in the earlieſt times of its obſervance. On the 8th of May, before the dawn of day, the cheerful ſound of various inſtruments echoes through the town of Helſton, accompanied with the roar of a chorus ſong, vociferated by a large party of men, women, and children, announcing the arrival of a feſtival, which is to give a temporary repoſe to every ſort of labour, and to be dedicated entirely to ſport and jollity. In a ſhort time the ſtreets are thronged with ſpectators, or aſſiſtants in the myſteries. Should any induſtrious young man be found inattentive to the ſummons to univerſal relaxation, he is inſtantly ſeized by the joyous band, mounted upon a pole, borne on the ſhoulders of ſome of the party, and hurried to the river, into which, if he do not commute his puniſhment by a fine, he is plunged ſans ceremonie. At nine o'clock the revellers appear before the Grammar School, and make their demand of a preſcriptive holiday; and then proceed through the town, making a collection from houſe to houſe of money to be expended in the ſports of the day. After having levied this general contribution, the troop *ſadis*, as it is called (or in the modern Engliſh goes) into the country, where they gather oak branches

branches and flowers, and with theſe, like the Floralians of old, having adorned their heads, they return into the town, through which they dance and gambol till it is duſk, preceded by a fiddle playing an ancient traditional tune, paſſing without ceremony (in the mean time), through any houſe they think proper, a right aſſumed by the party, and granted by the inhabitants from time immemorial."

He then quotes Mr. Polwhele's Furry-day ſongs of 1796, [pp. 219—222], referring his readers to the Hiſtory of Cornwall, Vol. I. p. 46. From ſuch playful obſervation, he paſſes to natural hiſtory, and deſcribes the ſteatites from Borlaſe [from p. 225 to p. 229]. From natural hiſtory, he leads us, with happy verſatility into the temples of Druidiſm, and calls Borlaſe, Whitaker, Polwhele and others to his aſſiſtance [at pp. 231—240.]

We have now the pleaſure of attending him on his return to Truro.

"It was a relief (ſays he) to the eye, and to the mind, to exchange the wild and diſmal ſcenery of a great part of the country between Redruth and Truro, for the gay, and I may add, elegant appearance of the latter town; which for extent, regularity, and beauty, may properly be denominated the metropolis of Cornwall. Here all the modes of poliſhed life are viſible, in genteel houſes, elegant hoſpitality, faſhionable apparel, and courteous manners; and what adds ſtill more to the reſpectability of the place, a taſte for reading is pretty general diffuſed through itſelf and its neighbourhood, and the 'march of mind' accelerated, by a good public library, at the eaſy ſubſcription of one guinea per annum." P. 242.

What follows (if our recollection do not fail us) is ſcarcely more correct than the author's obſervations on the Emporium and the borough of St. Erme near Truro.

"The market of Truro, though laſt not the leaſt of its attractions, is plentiful and cheap; its meat fine, and its fiſh various and exquiſite. The average price of red mullet is about a penny per pound. The John Dory too, when in ſeaſon, (for he is a cannibal, devours the tenants of his own element, and gormandizes on pilchards, which ſpoil his flavour), may be purchaſed for a trifle. A friend of ours aſſured us that he had lately ſeen two fine ones about three pounds each, expoſed in the market for ſale. 'What is the the price of theſe fiſh?' ſaid he to the market-woman; 'I cannot, ſir, ſell the two under 5d?' 'Well,' returned he, 'if you will carry them to my home, you ſhall have your price, and a penny for your trouble.' The offer was accepted,

cepted, and he had ſix pounds of John Dory for as many pence." P. 244.

We venture to aſſert, that this was a mere accidental circumſtance. The fiſh-market at Truro, is not cheaper probably, then other Corniſh markets. Travellers are too apt to draw general concluſions from ſolitary facts. But Mr. Warner has done worſe. His views of Cornwall are not drawn with accuracy or fidelity. From our recollection of that diſtant county, (through a great part of which we travelled a few years ſince) we ſcruple not to ſay, that where Mr. Warner has truſted to himſelf, he is often miſtaken. The manners of the Corniſh have, long ago, been aſſimilating to thoſe of other inhabitants of the iſland. There is now, indeed, ſo eaſy a communication through the country from London to the Land's-end, and by means of our mail coaches and other carriages, the conveyance of intelligence or faſhions or commodities is ſo rapid and regular, that thoſe diſcriminating features of character which mark a remote or a ſecluded people, are in Cornwall almoſt entirely done away: and we really did not expect from Mr. Warner, a repetition of the old hackneyed ſtories of his predeceſſors either equeſtrian or pedeſtrian. We ſhall make one extract more.

"From its being nearly ſurrounded by the ſea, the atmoſphere of Cornwall is moiſt; but the mildneſs occaſioned by the ſame circumſtance balances this inconvenience; and though the hills of the inland parts, and the lofty cliffs which breaſt its oceans, intercept the miſts and clouds, and bring them down in frequent rains, yet the conſtant variation and violence of the winds which aſſault it from every quarter, prevent all pernicious ſtagnation of the air, and render it, poſſibly, the moſt healthy county in England. The only diſadvantage reſulting from theſe peculiarities of the atmoſphere in Cornwall is, that the degree, and *continuance of the ſummer and autumnal* heat appear to be inſufficient to *bring any grain, except barley, to complete maturity.* The inhabitants of Cornwall, like their climate, are marked by peculiar features of character. Its men are ſturdy and bold, honeſt and ſagacious; its women lovely, modeſt, courteous and unaffected. Their hoſpitality was a ſubject of encomium as far back as the time of Diodorus Siculus; nor had we reaſon to think the lapſe of eighteen centuries has diminiſhed this virtue amongſt them in the ſlighteſt degree. The fair complexion and light hair of a large proportion of the population proved their Celtic extraction!!! though we obſerved towards the weſtern extremity of the county ſo many inſtances of ſo remarkable a deviation from this general perſonal appearance, as convinced us, there muſt have been, at ſometime or other, an importation of a breed in-

to

to the county very different from its original inhabitants. The perſons I allude to are not indeed very numerous; but of features ſufficiently marked to be readily diſtinguiſhed from the genuine Corniſh. They are characterized by large black eyes, hair of the ſame colour, and ſwarthy complexions. A contraſt ſo decided as this, evidently points at ſome peculiar cauſe, and requires an explanation. But where ſhall we obtain it? I am too much prejudiced in favour of the county to conſider theſe people as deſcendants of *the Jews*, who ſettled in ſome numbers in Cornwall in the twelfth century. I would fain give theſe a more ancient and honourable origin; and I ſhall not perhaps, find much difficulty in effecting this to your ſatisfaction. I have before remarked, it is extremely probable, from the intimate intercourſe which ſo long ſubſiſted between the Corniſh and Cadizians, that the latter people would form ſettlements in various parts of the weſtern coaſts of the county. I would now, however, go farther, and aver, that this is nearly demonſtrable from the names of ſeveral places, towards this point which are genuine Hebrew, and could only have been impoſed by people to whom that language was familiar. The Cadizians, we have ſeen, were a colony from Carthage; and Carthage, we know, was peopled from Tyre. It is needleſs to obſerved that the features and complexion of the people of Paleſtine were ſimilar to thoſe which I have juſt mentioned as characterizing ſome of the inhabitants of Cornwall, and it would be equally unneceſſary to remark, that if they ſettled there, they muſt leave deſcendants who would inherit the ſame perſonal peculiarities." P. 346.

Leaving theſe extracts to the judgment of our readers, we have only to remark, that for the ſolid part of his work, Mr. Warner is chiefly obliged to his predeceſſors; and that he owes much of the other component parts to prejudice, conjecture, and miſinformation.

ART. XI. *Radical Reform. Its Effects in the Abolition of Sinecures and Penſions, in the moderating of Party Violence, and in the Reſtoration of a ſecure and laſting Peace to Europe. By Phileleutheros Philalethes.* 8vo. pp. 40. 1s. Booker. 1809.

FRONTI NULLA FIDES.—The advocates for the general confuſion, which they hope to produce by violent Reform, will not find any thing favourable to their wild projects in the preſent work. Neither will the advocates for or oppoſers of government be entirely ſatisfied with an author who expoſes, with truth and impartiality, the vehement conteſts between the ins and outs, and diſplays in ſtrong colours the

the injury thereby done to the country. He begins with the following reflections.

"The preſent ſituation of this country preſents ſuch extraordinary and irreconcileable contradictions as baffle the ableſt politicians. A ruinous and ferocious war, with the ſymptoms of continued and proſperous peace; myriads of men and millions of money ſacrificed in every quarter of the globe, with a flouriſhing ſtate of finance, and an increaſing population; and the Members of both Houſes occupied in perpetual conteſts, day and night, the one to preſerve, and the other to obtain places; and, at the ſame time, the public offices kept open, juſt as if there were exiſting perſons to fulfil their duties."

He goes on to ſtate more particularly the inconveniences to which he alludes, and the remedy which he propoſes for this party violence; a remedy, for the particular account of which we muſt refer the reader to the work itſelf, agreeing with the author, that we do not "anticipate any objections to it, except ſuch as are of a *perſonal* nature," but not concurring with him in the opinion, that they "therefore ought to be intirely diſregarded."

Of the extreme vehemence with which the political conteſt for power and place is now carried on in the two Houſes we ſpeak with regret:

"Pudet hæc opprobria nobis
Et dici potuiſſe, et non potuiſſe refelli."

The advantages of his plan the author has detailed under the following twenty heads:—The Miniſtry; the Oppoſition; Court of Appeals; the Law; the Navy; the Army; Abolition of Sinecures and Penſions; the Crown; Country Gentlemen; Genuine Patriotiſm; Europe; Our Allies; Moderation of Parties; Parliamentary Attendance; Health of Miniſters; Morality and Loyalty; Population; National Gratitude; Family Eſtates; and Internal Police. He concludes with ſome ſtriking obſervations upon the public encouragement of *ſcience, literature, and the fine arts* in the United Kingdom. We ſubjoin his obſervations on the firſt of theſe three ſubjects, which we agree with him have not been properly attended to.

"In ſpeaking of ſcience, I avoid entering into topics of former ages; or making invidious compariſons with thoſe periods of the world when philoſophy received public ſupport and reſpect,—for its own ſake,—for the ſake of mankind,—for the improvement of the intellect,—and for the advancement of natural and moral truth.

"I ſhall

"I shall take a more popular ground.—But first let me, by permission, ask our statesmen, which of them, either in or out of power, can claim one atom of merit, for the promotion of science in this country? Who has ever thought of applying a tithe of our *cheese-parings and candle-ends* (words which a late Secretary of State contemptuously applied to *savings on millions*) in the reward of the labours and exertions of those scientific men who confer the highest honour and benefit to this country?

"Waiting their answer, I shall endeavour first to avail myself of their sentiments of hostility; and I shall respectfully inquire, why, when they enter into competition with Bonaparte on other objects, a rivalship in the promotion of science was never thought of? and why, when he enjoys the honour of founding and supporting the National Institute of Paris at a great expence, the Royal Institution in our own metropolis should have been entirely forgotten? While their rival has appropriated thousands to his scientific establishment, I should humbly solicit an explanation, why *ours* has been *taxed* to the uttermost; and left to struggle with financial difficulties, in the prosecution of discoveries, important in the highest degree to the manufactures and agriculture of this country? It may be, that our statesmen do not value the researches of their own countrymen; and that they do not know that the annual prize of the Paris Institute, for useful and important discovery, has been recently adjudged to our English Professor of Chemistry.

"So much for *political hostility*:—now for *pecuniary interest*.—Are our statesmen aware, that extended manufactures, commercial enterprises, colonial speculations, and agricultural improvements, depend on the aid and direction of science; and that science has not yet done for them *all* that she can do? There is hardly a week passes in the laboratory of the Royal Institution, in which the learned Professor of Chemistry does not produce some scientific truth, or develope some hidden property of matter, which may contribute to our national resources. To retain the market of the world, a continued succession of these researches will be indispensably necessary. Whenever we lose our pre-eminence in useful and practical science, we shall lose our superiority in manufactures, and with it (what perhaps ministers may think of some importance) our sources of taxation."

Having said thus much, we leave this pamphlet in the reader's hands, thinking that if he has an idle hour he may employ it worse than in its perusal.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 12. *The Rural Enthuſiaſt, and other Poems. By Mrs. M. H. Hay.* 12mo. 168 pp. 10s. 6d. Longman, &c. 1808.

This is one of thoſe pretty volumes of mediocrity, which the Engliſh preſs at preſent ſo abundantly produces. The paper is very white, the ink very black, the engravings very tolerably good, the verſes very pretty, with little to find fault with, and ſtill leſs to admire. Time only can prove whether the continual production of ſuch volumes will ultimately prove beneficial to any body. We have a load of them ſtill on our ſhelves, each of which might be deſcribed in the very ſame terms, without injuſtice to any living creature.

To be more particular, Mrs. Hay's "Rural Enthuſiaſt" is ſaid to be in ſix cantos. That is, it is divided into ſix parts, but why one part ends, or another begins, it is not eaſy to ſay. Its ſentiments are very pleaſing, but the thread of tale that connects the whole is ſo ſlight, that whether it were preſerved or broken, could make very little difference. Sometimes it is ſatirical, but without force, and ſometimes panegyrical, but without beauty. The compoſition is of a lyrical kind, in a ſtanza invented by the author. It conſiſts of ſeven ſhort lines, the four firſt rhyming alternately, the two next as a couplet, and the ſeventh rhyming to nothing, either in that ſtanza or the following. The invention is not very happy, and will not aſſuredly be copied. The effect is feeble, and would be ſo in much more abler hands than thoſe of Mrs. H. One ſtanza may be given by way of ſpecimen; and we may ſay truly that it is one of the beſt.

"In mood peculiar which conveys
A pleaſing ſort of pain,
His mind departed joys ſurveys,
Till muſic's diſtant ſtrain
Pours o'er his ſoul ſuch ſweet relief,
Some ſpirit ſeems to ſoothe his grief,
So plaintive is the charm." P. 60.

That poor laſt line, which belongs to nothing, is peculiarly unhappy. This poem occupies ninety-four pages. This is followed by a number of ſhort poems, ſo much of the ſame ſtamp, that they who admire the above ſpecimen, will do very well to buy the book.

ART.

ART. 13. *The Church-Yard, and other Poems, by George Woodley.* 12mo. 5s. Tipper. 1808.

We like these poems so well, that we looked through the volume with the wish to find one, that might alike do credit to ourselves and the author, by its entire insertion. As none occurred of this character, we insert an extract from the Ode to Sleep.

"O come thou much lov'd power, refreshing Sleep,
Whilst all the world thy grateful visits share,
Let not these orbs alone expand to weep.
In silent Majesty, soft nymph, arise,
In gentle pace thro' all my senses creep,
Teach me to lose my load of cank'ring care,
And close in peace my sorrow smarting eyes.
Time was, O Sleep, when young and gay,
I courted not thy dull embrace,
But joyous through the live-long day,
Strove to avoid thy gloomy face.
A stranger to each anxious thought,
Unknown to care, unus'd to pain,
When tir'd of sport my bed I fought,
With Fancy's gayest visions fraught,
And only rose restored, refreshed to sport and play again.
But all these joys invite no more;
Clouded are the changing skies;
Gathering tempests round me roar,
And rattling thunders rise.
My bark essays in vain to stem the tide, &c. &c."

We much like also the introductory poem, called the Church Yard, but we strongly object to the epithet "sullen" applied to the house of God. Why not solemn grandeur?

ART. 14. *A Poetical Picture of America, being Observations made during a Residence of several Years at Alexandria, and Norfolk, in Virginia, illustrative of the Manners and Customs of the Inhabitants, and interspersed with Anecdotes arising from a general Intercourse with Society in that Country, from the Year* 1799 *to* 1807. *By a Lady.* 12mo. 5s. Vernor and Hood. 1809.

We cannot indeed very highly commend the poetical spirit of this volume, but it communicates, in tolerable verse, a pleasant account of certain parts of America, and some anecdotes which are exceedingly amusing. A very respectable, indeed honourable, list of subscribers is prefixed; and we sincerely hope, if this effort shall not obtain for the fair authoress a crown of laurel, it will procure other *crowns*, in common estimation of not very inferior importance.

ART. 15. *Sir Frantic, the Reformer; or, The Humours of the Crown and Anchor: a Poem in Two Cantos. By &c. &c. Esq. Author of "Nothing."* 8vo. 3s. 6d. Stockdale. 1809.

This is a very good ſpecimen of Hudibraſtic verſe, and poſſeſſes conſiderable humour. The object is to ridicule the overweening zeal of ſome modern patriots, and to point out the miſchiefs of miſleading the popular mind, by repreſenting all perſons in power, without diſtinction, as vile and vicious, who

"Strive to throw aſperſions black
Upon each miniſterial back;
Juſt as when children try for fun,
To pelt with dirt the glorious ſun,
Tho' always failing like theſe elves,
They find it fall upon themſelves."

This is kept up to the extent of almoſt a hundred pages, with a great deal of ſpirit and facetiouſneſs.

LAW.

ART. 16. *A Diſcourſe on the real Principles of the Revolution, the Bill of Rights, Act of Settlement, &c. in which the Repreſentations of Sir Francis Burdett, Mr. Maddox, and others, are conſidered, their Ignorance and Falſhood expoſed, and their real Views detected; being the Subſtance of three Lectures, delivered in Trinity Term, 1809, by the Greſham Lecturer in Civil Law.* 8vo. 72 pp. 2s. 6d. Hatchard. 1809.

The real grounds of the revolution of 1688, and of the ſtatutes paſſed, in conſequence of that event, for ſecuring the Proteſtant ſucceſſion to the crown, and preſerving the liberties of the ſubject, have been explained by Mr. Juſtice Blackſtone, with a perſpicuity that ſeemed to remove all doubt, and a preciſion which (one would have thought) precluded all future cavil. Yet there were not wanting, even on the publication of his commentaries, enthuſiaſts who deemed his explanations too narrow and reſtrictive, and pretended patriots who repreſented them as hoſtile to public freedom. By theſe politicians, the revolution of 1688 was conſidered as affording a proof that the Britiſh monarchy is not properly hereditary, but elective; that our king is not (what the law emphatically terms him) "our ſovereign lord," but the creature of an undefined body, which they call "the people;" and, in ſhort, that he holds his crown and dignity "*arbitrio popularis aurae.*"

Never perhaps were ſuch pernicious doctrines more frequently inſinuated, if not more openly maintained, than by the ſelf-denominated patriots of the preſent day; never were they blended with more

more popular topics, or more ſpecious objects, ſuch as reforms of government, of parliament, and of public expenditure; objects indeed of flattering promiſe, but which, we have no doubt, in the hands of the preſent reformers, would (inſtead of the benefits predicted by them) produce anarchy and revolution.

Under theſe circumſtances, the public lectures on law, appointed by particular inſtitutions, cannot, we think, be better employed than in refuting doctrines which tend to ſuch pernicious effects; the Greſham lecturer would, therefore, have deſerved our praiſe for his intention, had he not ſhown (as he certainly has) conſiderable ability in the execution of it.

He begins with a remark on the Reſtoration of Charles the Second, and on the Revolution of 1688, which muſt have great weight in determining the character of both thoſe memorable events. "The times," he obſerves, "ſeem to have afforded no unfavourable opportunity of declaring it to be of the right and power of the people to elect their king." "But (he adds) matters were conducted on the ſurer and the ſafer ground; ſurer, in reſpect of argument; ſafer, in reſpect of experience."

Maintaining the great principle that the throne of England is hereditary, the author admits, and indeed aſſerts, the competency of Parliament to limit the ſucceſſion, as aſſerted by the Houſe of Commons in the bill for excluding the Duke of York, and afterwards carried into effect by the Revolution, and the act of ſettlement. The author's opinion of that revolution is ſo juſt, and ſo well expreſſed, that, as a ſpecimen of the work, we will give it in his own words.

"Yet the Revolution is a ſubject of too great importance to be paſſed over without further comment; eſpecially in theſe times, when its true principles are ſo groſsly perverted and miſrepreſented, and when under colour of its authority the main aſſertion of, I know not what, opinions, by fraud, or force, to the perverſion of the minds of the people, the confuſion of their preſent peaceful and happy ſtate, and the overthrow of good order and regular government, is held forth as juſt and glorious. Glorious indeed was the revolution, which placed the Proteſtant line upon the throne of theſe kingdoms: glorious, not merely as a revolution, and an aſſertion of the people's rights, as ſome ſeem to think; but rather glorious, as a great public meaſure involving a nation's weal, undertaken for a juſt cauſe, and purſued with temper and moderation; and although by arms, yet with peaceful intent;—a meaſure indeed of the laſt moment, fraught with extreme peril, and bleſſed by Providence with complete ſucceſs. Theſe are the glories of the revolution. Let thoſe, who have been ever ſince the advocates, as it were, of revolution upon revolution, who ſeem to wiſh reformation itſelf reformed, and in the greatneſs of their zeal, and magnanimity of their patriotiſm, ſtep forth—to enfranchiſe even the free;—let them conſider what they have in

common with the promoters of that great event. Let them conſult hiſtory, if they can, with an unprejudiced mind, and perceive the folly and abſurdity of their attempt. Or, if they apprehend no danger in looſening the reſtraints of government, from a people too far advanced in profligacy of manners and corruption of ſentiment, but abounding in wealth and means, let them but caſt their eyes beyond the circle of this favoured land, and behold to what reſults a revolution, though ſoftened under the name of radical reform, in ſuch a ſtate of things muſt lead;—a ſenate for the houſes of Lords and Commons;—a code de la conſcription for a ſtanding army and a militia;—a man worſhipped as a God;—and a people at his word, ſpreading violence, ſubjection, and deſolation through the earth." P. 7.

The remainder of this ſpirited and conſtitutional tract conſiſts of clear and able comments on the Bill of Rights, and the Act of Settlement, (the latter of which the author ſhows to have been, in ſome reſpects, groſsly miſrepreſented) together with an expoſure of the falſe reaſonings, and a detection of the miſchievous views of Sir Francis Burdett, and his aſſociates, at the Crown and Anchor tavern; from which it is inferred, that "*no reform would ſatisfy that faction. A change, a radical change, in the conſtitution is their object; which is not reform, but revolution.*"

POLITICS.

ART. 17. *A Letter to the Viſcount Folkeſtone on the Unlawfulneſs of the Votes of Thanks to Mr. Wardle and the late Minority. By John Pern Tinney, Eſq.* 8vo. 26 pp. 1s. 6d. Baldwins. 1809.

We have already noticed, with deſerved approbation, a very ſenſible tract * by this writer. In the Letter before us, he addreſſes the noble repreſentative of Saliſbury, as one of his conſtituents, on the ſubject of his Parliamentary conduct, and particularly on that part of it which related to Mr. Wardle's accuſation of the Duke of York.

With reſpect to Mr. Wardle, the author juſtly (in our opinion) condemns the means by which he acquired the private and confidential correſpondence of the Royal Perſonage accuſed, as not being "thoſe which any one of very correct notions would be anxious to avow;" and he thinks that Mr. Wardle's "very equivocal teſtimony, when examined before the Houſe, was calculated to leave upon the mind no very certain conviction of his correctneſs of recollection, or veracity."

He then pays a candid tribute to the worth and independence of

* Reflections on ſome Queſtions relative to the preſent State of the Nation, in a Letter to the Rev. Dr. Randolph. See Brit. Crit. Vol. xxxi. p. 663.

Mr.

Mr. Huſſey, the other member for Saliſbury, and to the private character of the noble lord addreſſed, but ſtates the ground of his diſſent from the vote of thanks paſſed by the Corporation for his conduct on Mr. Wardle's charges; to which vote of thanks he objected, as "impolitic, unjuſt, cruel, unconſtitutional, and dangerous."

Without profeſſing here to diſcuſs the merits of the caſe, the author remarks, that "the Houſe of Commons, which was the only tribunal competent to decide the important queſtion, acquitted the Duke of York of corruption, or connivance at corruption;" that "in reſpect to all thoſe who might have diſſented to [from] that judgment, the Duke voluntarily bore the utmoſt puniſhment to which the ſevereſt juſtice could ſubject him, and retired from his high office in the ſtate." That "we have all a common intereſt in the character of the great;" and that, "at a time when the ſtability of government, and the ſafety of ſociety, render that character peculiarly important, it were better to withdraw from the public conſideration whatever might tend to their diſhonour and reproach." After theſe and ſimilar reflections on the *policy* of the late proceedings (with which we, in the main, agree) he argues in the following manner on their *juſtice*.

"In any common caſe, a meaſure ſimilar to that which ſo large a portion of the nation purſues, with regard to the Duke of York, would be conſidered an intolerable violation of equity, and a breach of a fundamental rule of criminal juſtice. If the individual members of a grand jury, which had liberated a priſoner, and recorded in their court, after an examination of the accuſer's caſe, that it afforded no ground of inculpation, ſhould afterwards declare their conviction of the truth of the accuſation, and ſubject the criminal to a ſeverer puniſhment than would have reſulted from their charging him with guilt; in as much as the infamy of reproach, which cannot be obviated, is more to be dreaded than that penalty, which would be an atonement for tranſgreſſion, is there an honeſt heart which would not reprobate ſuch proceeding as palpable and inſufferable injuſtice? If the accuſed perſon having ſuſtained the proceſs of criminal inquiry, and obtained, after mature inveſtigation, a concluſive acquittal, ſhould ſtill be ſtigmatized by his jurors, and by others, as a culprit acquitted but not exculpated, might we not complain of the unavailing authority of the judicial law, or reprobate ſuch ſtigma as ſlanderous and illegal? After the acquittal of the perſons charged with treaſon in 1794, did not the perſons, then liberated by the judgment of their peers, manfully aſſert their recorded innocence, and was not the reproach caſt upon them as "acquitted felons," conſidered as unlawfully ſevere? The Duke of York muſt be entitled, at leaſt, to equal privilege with perſons accuſed as traitors, and acquitted or liberated by due courſe of law. The Engliſh nation, by its repreſentatives in Parliament, has heard the accuſation and the

evidence of his enemies, and has recorded its judgment of acquittal. Can any part of the nation yet maintain the accuſation, and juſtly caſt upon him the penalty of guilt? He has patiently awaited the judgment of the country, and is exculpated by its voice, WHERE ONLY ITS VOICE CAN BE CONSTITUTIONALLY HEARD. Is it the fate of his royal dignity to be excluded from the common benefit of the proceſs of judicial inquiry, and to bear a heavier puniſhment than that of convicted crime, when our higheſt national tribunal has adjudged that he is not ſubject to ſuſpicion? Such a proceeding is, at leaſt, unjuſt." P. 8.

He next adverts to the cruelty of ſtill purſuing the Royal Duke, and aggravating every unfavourable circumſtance, after he had "yielded to the vengeance of his enemies, though fortified by a lawful adjudication of innocence."

The author then contends, that the votes of applauſe conferred upon the minority, and of cenſure expreſſed or implied upon the majority, of the Houſe of Commons, are unconſtitutional; and this opinion is maintained upon arguments drawn from the nature of the caſe, and from the tumultuary manner in which ſuch queſtions are uſually decided at public meetings. He objects alſo to "the right aſſumed at thoſe meetings of diſtinguiſhing individual Members of Parliament by their approbation or cenſure." Without taking upon ourſelves to deny, which ſurely we might, the exiſtence of ſuch a right, we can clearly aſſert this author to have ſhown, that in the preſent inſtance, it has been greatly abuſed.

Upon the whole, Mr. Tinney deſerves much attention and praiſe for the candour and good ſenſe of his remarks, and their beneficial tendency.

ART. 18. *A few plain Obſervations upon the End and Means of Political Reform, and the Meaſures adopted by the preſent Supporters of that Cauſe. In a Letter to a Member of Parliament.* 8vo. 48 pp. 2s. 6d. Cawthorn. 1809.

The advocates for what is called Parliamentary Reform may, generally ſpeaking, be divided into three claſſes; namely, enthuſiaſts, who conſider it as the panacea for all political maladies, and would deem ſuch an event the commencement of a millennium in government; party-men, who uſe the popular cry for reform as a mere inſtrument for the advancement of their own faction; and diſaffected or democratic men, who juſtly conſider ſuch a meaſure as the prelude to a republican revolution.

In neither of the two latter diviſions (perhaps not even in the firſt) are we inclined to place the author before us. His opinion, indeed, of the neceſſity of ſuch a reform, and of the vaſt benefits likely to accrue from it, appears to us by far too ſanguine, and neither warranted by reaſon nor experience; but the means by which he propoſes to effect it are more conſtitutional, and his plan more

temperate, than any (except, perhaps, that of Mr. Pitt) which has yet come within our obſervation.

After apologizing to his friend (who appears, by the ſtatement, to be a moſt violent zealot in the cauſe) for having refuſed to attend the well-known Crown and Anchor dinner, condemning the plan of that friend, (which, it ſeems, extends to almoſt univerſal ſuffrage) and anticipating very high advantages from his own, he decidedly objects to ſuch meetings as that at the Crown and Anchor, as "neither proper nor competent to give the firſt ſhape and impreſſion" to what he terms a "political renovation." His deſcription of that meeting (which will apply to all of a ſimilar kind) is too emphatic and too juſt to be omitted, or given in any words but his own.

"It is not," ſays the author, "amidſt the confuſion, and tumult, and uproar of ſo many hundreds, aſſembled without previous intimation of the nature of thoſe meaſures, which are to be brought forward by the ſelf-conſtituted repreſentatives of counties and boroughs.—It is not amidſt the yellings and factious vociferations of thoſe, who are equally ready to clamour for a queſtion of which they have neither conſidered the true foundation, nor calculated the ſeveral bearings and various effects, or to ruſh forward at the nod of their demagogues to inſult the magiſtracy, and mock at the very ſemblance of juſtice, by refuſing to hear the ſtatement of principles, or the defence of conduct inconſiſtent with their own crude and vague opinions.—It is not from men who, whether as ſpeakers, or hearers eager to ſpeak, fluſhed with wine, with acclamation, with applauſe, are preciſely in that ſtate in which they may with equal facility be impelled or moulded to good or evil, that I would look for the true ſprings of that ſalutary fountain, which is to reſtore and invigorate the purity and energy of the Britiſh conſtitution.

"And here let me aſk moſt ſeriouſly, is there a man who would have poſſeſſed ſufficient hardihood, in ſuch an aſſembly, and under ſuch circumſtances, to venture on propoſing an amendment, an abridgment, or an alteration of thoſe reſolutions, which it had pleaſed theſe ſelf-elected leaders to frame as the ſubſtance of their political creed?" P. 11.

That the reſolutions actually paſſed at that meeting "contain a ſeries of incontrovertible facts, and juſt and logical deductions," is, we think, much too readily admitted by this writer. The 5th, in particular, has been juſtly objected to, as containing a groſs miſrepreſentation, in another publication*, of which we ſhall next give an account; and others, if our recollection does not deceive us, might be ſhown to be highly exceptionable. But this author's remarks on the ſpirit and conduct of that meeting are

* Cobbet Convicted, or the Revolutioniſt Expoſed.

quite ſufficient, in our opinion, (whatever might be the ſpecious-neſs of its reſolves) to prove the evil intentions of its leaders, and certainly to evince its pernicious tendency. Having ſhown the impoſſibility of a general concurrence in any determinate plan, and thence proved that the work cannot begin from the people, this author propoſes, that the independent members of the Houſe of Commons ſhould unite in framing and bringing in a bill "to eſtabliſh and inſure the purity and freedom of the repreſentation, &c.;" and that this bill ſhould be ſupported by petitions from the people in their *legitimate*, *provincial*, and *local* aſſemblies. Such a mode, he thinks, would be ultimately ſucceſsful, and that a temperate reform would be the conſequence. This plan (of which we can only give the outline) is undoubtedly one of the moſt moderate, and, in our opinion, moſt rational, that has yet appeared. It is, not to increaſe the number of voters who claim by the accidental qualifications of birth, ſervitude, or trifling property, but to add other voters, poſſeſſing freehold or leaſehold property to a certain amount, and alſo to admit copyholders and leaſeholders to vote at county elections, under the condition of reſidence, and in all caſes a previous regiſtry of their names and qualifications. The profeſſed object of theſe regulations is to give a greater preponderancy to what he deems the natural intereſt of the country. Other ſuggeſtions on different ſubjects are added, ſome of which (eſpecially thoſe reſpecting diplomatic agents) ſeem not unworthy of attention.

ART. 19. *Cobbett Convicted, and the Revolutioniſt Expoſed; in an Anſwer to the Letters which have lately appeared in the Political Regiſter, on the Subject of Parliamentary Reform. Addreſſed to Mr. William Cobbett, by Detector.* 8vo. 26 pp. 2s. Chapple. 1809.

The author before us, in profeſſing to convict the perſon addreſſed, of malignity and falſhood, (to which he might have added groſs inconſiſtency and tergiverſation) has undertaken a taſk of no great difficulty. It has indeed been frequently, and in ſome inſtances ably, performed by others. Yet perhaps the fallacy of that writer's reaſonings, and the miſchievous tendency of his conduct, cannot be too often expoſed. After ſome preliminary obſervations, this author takes up an aſſertion in the Political Regiſter, that the reſolutions entered into by the Crown and Anchor *patriots* (as they are there termed) "are nothing more or leſs than a chain of undeniable and notorious truths," and he ſingles out the 5th of thoſe reſolutions as containing a groſs falſhood, (or perhaps it might be rather termed a miſrepreſentation) aſſerting that the act of ſettlement aſſerted and recogniſed, as a conſtitutional principle, that no perſon who has an office or place of profit under the king, ſhall be capable of ſitting as a member of the Houſe of Commons; whereas that clauſe in the act was ſelt to be

ſo

ſo improper, that it was repealed within four years from its enactment. In anſwer to what had been aſſerted reſpecting Parliamentary Reform, the author obſerves, that there has not been any change in the repreſentation ſince the days of Charles the Second; "yet, without Parliamentary Reform, the Habeas Corpus Act was paſſed; without a Parliamentary Reform, the Bill of Rights was paſſed; without a Parliamentary Reform, England has been able to preſerve her conſtitution for ages amidſt foreign wars and domeſtic tumults." He alſo inſtances our deliverance from the threatened miſchiefs of the French revolution, and our unparalleled exertions in the national defence. From all which circumſtances he infers it to be a libel on the people of England, to aſſert (as Cobbett does) that they would not defend their country without a Parliamentary Reform.

The apprehenſion of danger to the conſtitution, from the proceedings of the reformiſts, this author conſiders as by no means a deluſion, (as repreſented by Cobbett) and inſtances the conduct of the chief rebels in Ireland, whoſe attempts to ſubvert the conſtitution were (as confeſſed by O'Connor, the friend of Sir Francis Burdett) carried on under the maſk of reform; and the ſame pretext was made uſe of to effect the French revolution.

Many other obſervations in the Political Regiſter are replied to by this writer, and, in general, with good ſenſe and truth. The following anſwers to a ſet of queries, in one of the letters alluded to, will afford a fair ſpecimen of the work:—

"Queſtion.—Have all men of property (except the peers) a voice in parliament, either perſonally, or by their repreſentatives?

"Anſwer.—All men of property may have a voice in the Houſe of Commons, by their repreſentatives, if they chooſe to purchaſe a freehold of the value of forty ſhillings.

"Q. Is there a branch of the legiſlative power which reſides wholly in the people?

"A. There is; viz. the Houſe of Commons. If the people will ſuffer themſelves to be influenced by the treaſury, or by peers of the realm, Parliamentary reform cannot alter minds.

"Q. Are the county members elected by the proprietors of land?

"A. The members for counties are choſen by the proprietors of land. If copyholders of property are deſirous of voting at elections, they never can find any difficulty in procuring freeholds.

"Q. Are the borough members elected by the mercantile, or the trading intereſts of the nation?

"A. As completely as they were at any former period of our hiſtory.

"Q. Are the members of the Houſe of Commons moſt eminent for their probity, their fortitude, or their knowledge?

"A. The Houſe of Commons is compoſed of gentlemen of the greateſt landed intereſt, of the firſt merchants, of the moſt eminent

nent barriſters, and of the moſt diſtinguiſhed naval and military officers.

" Q. Has there never, by any means, a miſgovernment fallen upon that Houſe?

" A. Every human inſtitution is ſubject to error.

" Q. Do the people really, by their repreſentatives, tax themſelves?

" A. The people have the ſame power, in this reſpect, that they have uniformly enjoyed.

" Q. Is the qualification for voters ſuch as to exclude perſons in ſo mean a ſituation that they are eſteemed to have no will of their own, and are liable to be tempted to diſpoſe of their votes under ſome undue influence or other?

" A. You ſeldom, if ever, meet with a freeholder of forty ſhillings a-year, who does not poſſeſs ſome greater property; and I conſider that it would be an act of cruelty to deprive the honeſt (though perhaps poor) cottager of a privilege which he has been accuſtomed to enjoy, during his life, and which gives him ſome degree of conſequence in the humble ſphere he moves in.

" Q. Is the income of forty ſhillings a-year now ſufficient to render the freeholder an independent man?

" A. The above reply may be applied to this queſtion.

" Q. Are placemen and penſioners excluded from ſeats in the Houſe of Commons; or do the people really acquire the right of chooſing them anew, after they have accepted of places?

" A. Placemen and penſioners, forbid by the laws to ſit in the Houſe of Commons, are excluded from ſeats in that aſſembly. Members accepting places under government are obliged to vacate their ſeats, and the people therefore acquire the right of re-chooſing, or rejecting them, as they think proper.

" Q. Are elections abſolutely free, which Blackſtone avers to be eſſential to the very being of Parliament?

" A. Elections are abſolutely free; and if a petition is preſented to Parliament againſt the return of a member elected through the force of treaſure, &c. that member muſt loſe his ſeat." P. 20.

To ſome of the foregoing queſtions more explicit anſwers might perhaps have been given; but, upon the whole, the mirepreſentations of Cobbett are well expoſed; though a ſtill more ſatisfactory detection of his views, and thoſe of his reforming brethren, with a confutation of their doctrines, has been drawn from his earlier and (we ſcarcely need to add) better works. He has often been ſucceſsfully combated by others, but is moſt effectually defeated by himſelf.

" Nec quiſquam Ajacem poſſit ſuperare, niſi Ajax."

ART. 20. *Reasons for Reformation. By John Cartwright, Esq.* 8vo. 30 pp. 1s. Bone and Hone. 1809.

With the opinions and writings of Major Cartwright, on the subject of parliamentary representation, the public has been long acquainted. In this publication we see no great novelty of argument or illustration, except that which arises from the late parliamentary enquiry into the conduct of the Commander in Chief. From the result of this enquiry, and its effects on the minds of men different parts of the kingdom, the Major anticipates the early and complete accomplishment of all his projects, and the establishment of that Utopian scheme, which is not only to eradicate all corruption in the state, but to operate a total change in human nature. Uninstructed by the abortive and mischievous attempt of France, or (what is well pointed out by the Earl of Selkirk) the standing example of America, the Major is more than ever persuaded that, if the influence of the crown and the aristocracy were wholly removed from the House of Commons, no other improper motive of conduct would prevail, that electors, voting according to his scheme, would, without prejudice, faction, or interest of any kind, elect their representatives; that such representation would thus be purged from all the faults incident to humanity, and the House of Commons become a constellation of abilities and information, of virtue and patriotism. It is useless to argue with a man who cherishes these persuasions as incontrovertible truths, and who gravely tells us, that "to remove the blindness of the public mind, to revive the national patriotism, and to recal the hope of our country, it pleased Providence to raise up—a Wardle!!!"

ART. 21. *A Letter addressed to John Cartwright, Esq. Chairman of the Committee at the Crown and Anchor; on the Subject of Parliamentary Reform. By the Earl of Selkirk.* 8vo. 22 pp. 1s. 2d Edition. Constable and Co. London and Edinburgh. 1809.

The impracticability, or more properly the mischievous tendency of Major Cartwright's plan of parliamentary representation is here shown, by an appeal to the most incontrovertible test, that of experience. In this letter to Major Cartwright the noble writer (who had, it seems, been himself a warm partizan of parliamentary reform) declares to him that he has had an opportunity of seeing the practical application of principles, from which consequences so beneficial were expected, in the United States of America, where a system of representation is established, approaching as nearly as perhaps is practicable, to the theoretical perfection aimed at, and when that system is combined with a general diffusion of property, of itself calculated to check in a great degree the force of corruption. Yet the noble Earl assures us, that

"universal

"universal ſuffrage, and frequency of election prove (in that country) no bars to the miſconduct of repreſentatives, and that a political adventurer, raiſed to power by popular favour, is fully as likely to abuſe that power as is the purchaſer of a rotten borough."

"There is no ground," he adds, "for the idea, that in that country public affairs are managed with a higher regard to the public welfare, than in our own. The Parliament of England with all its corruptions, cannot be accuſed of proceedings approaching, in degree, to the infamous and bare-faced jobs, which have been tranſacted in many of the legiſlatures of America. It is evident to the moſt careleſs obſervation, that the ſtate of public morals is there worſe than in England—that political integrity is leſs reſpected—that corrupt motives have not the ſame degree of check from feelings of honour, as they have among Engliſhmen. To ſum up all, there is no room for compariſon between the two countries in that great teſt of a good government, the adminiſtration of juſtice.

"When I conſider that a country thus deficient in the moſt eſſential points of practical good government, has a Conſtitution framed upon the very principles, to which the advocates of Parliamentary Reform look, as the foundation of every proſpect of amendment in our own, I cannot avoid the concluſion, that theſe principles are fallacious. The reaſonings which have occurred to me, as to the ſource of the fallacy, would lead me into too great length; but I think the obſervations, to which I have already referred, ſufficiently juſtify the opinion, that Parliamentary Reform in England would not have the effects, which its moſt ſincere and zealous friends anticipate."

The noble Lord, however, ſubjoins, that he is far from thinking that there is nothing which requires reform in our government. He admits there are corruptions, but recommends great caution in the meaſures that may be taken to eradicate them, leſt we ſhould endanger benefits of ſtill greater importance. He juſtly aſſerts, that we have a government in which "there is much eſſentially good," and that "it would not be eaſy to find either in the paſt or preſent ſtate of the world, a parallel to the great maſs of public happineſs, which has grown up in England under thoſe inſtitutions of which we complain."

The conduct of the French reformers is alſo adverted to, as affording an inſtance of the miſchievous effects of a radical change, inſtead of a temperate reform; and the noble author, recurring to America, appeals to Cobbett himſelf, and pointedly aſks him, "whether, in the popular elections of that country, the preference is more generally given to the man of ſolid judgment and tried integrity, or to the artful knave, who exerts all his dexterity in the arts of deception?" Many excellent remarks are added;

added; and, upon the whole, we have seldom, if ever, met with a better antidote to the poison of modern reformers.

ART. 22. *Letters on the Affairs of Spain and Spanish America: with Observations on the Revolution of the Continent. By Sidney.* 8vo. 34 pp. 1s. 6d. Baldwin. 1809.

The object of these Letters is to persuade the public that the attempt to assist the Spaniards, in rescuing themselves and their government from the atrocious usurpation of Buonaparte, was ill-judged and absurd, and that we should have dispatched our forces to Spanish America, for the purpose of enabling the colonies of Spain; not only to resist all the measures of France for their subjugation, but to throw off their allegiance to their legitimate sovereign, and dissolve all connexion with their parent country.

That, after having pledged ourselves to co-operate with the people of Spain in the assertion of their independence, and to support the right which they claim of being governed by their hereditary sovereign, we should, *pendente lite*, endeavour to deprive that sovereign of a considerable portion of his dominions, under the pretext that they have been ill-governed, is a doctrine so truly Machiavelian, and indeed so palpably Jacobinical, as to require only to be stated in order to show its dishonesty, and mischievous tendency.

But, our support of the Spanish patriots was, in the opinion of this author, from the first, impolitic; because, forsooth, the restoration of King Ferdinand necessarily implied a continuation of all the abuses and oppressions of the ancient government. Honest Partridge would cry, "*Non sequitur*" to such a conclusion; which (in the language of a college punster) must be *drawn*, for it will not *follow*. Will it never be understood by certain persons in this country, that by employing the name of their legitimate King, as a rallying point for the people, nothing more was intended by the Spaniards than to assert their national independence, and vindicate their freedom against a foreign oppressor; and that, when that oppressor should be driven out, then (and not till then) they would have both the power and the leisure to reform their internal constitution? This, we are assured, would have been done long ago, had the king of their choice been permitted to reign.

"The great error (says this author) we commit in reasoning on the affairs of the continent, is, that we view them with the eye of English liberty." Now this appears to us to be exactly the error into which he himself has fallen. He estimates the feelings of the Spaniards, with regard to their government, by those he would himself entertain in a similar situation. The late Spanish government, though weak (and possibly in some respects corrupt) was, we believe, by no means deliberately oppressive or cruel, and subjects bred under, and accustomed to obey it, would not, like

like Britons, pant for civil liberty, of which they had ſcarcely heard the name; nor would rigid catholics much dread the Inquiſition, even if it had not, in modern times, been diveſted of its principal terrors. Other abuſes of the Spaniſh government, are, we are convinced, greatly exaggerated by this author; who, on the other hand, holds up to admiration, the pretended reforms of Buonaparte, which, if executed, would ſtill leave the country under a military deſpotiſm, and (which would more than balance all the ſuppoſed oppreſſions of the former government) ſubject to a military conſcription.

Nor is the writer of theſe Letters more juſt in his repreſentation of facts, than he is accurate in his ſpeculations. He conſiders the exertions which drove the remains of the French armies (originally upwards of 100,000 men) after ſome ſignal defeats, to the extremity of Spain, as made by a ſmall part of the people, and late in Feb. 1809, he repreſents the kingdom as totally conquered. Even now we do not deſpair of the Spaniſh cauſe: and at all events, the colonies (whom we can protect in a much better manner than this writer ſuggeſts) and the naval ſtrength of Spain, are probably loſt to the tyrant for ever.

ART. 23. *Subſtance of the Speech of J. C. Curwen, Eſq. in the Houſe of Commons, on the 4th of May,* 1809, *on moving that Leave be given to bring in a Bill for better ſecuring the Independence and Purity of Parliament, by preventing the procuring or obtaining Seats in Parliament by corrupt Practices; and likewiſe more effectually to prevent Bribery. To which is added, A Copy of the Bill.* 8vo. 39 pp. 1s. 6d. J. Bell. 1809.

The purport and object of the Speech before us is to ſhow that the people, in their late public meetings called for reform ſpontaneouſly, not inſtigated by party men or party motives, that the Bill propoſed was calculated to renovate, not to alter any thing in the exiſting eſtabliſhment, and that it would tend greatly to ſecure one of the firſt reforms, by guarding the purity of election.

The Speech itſelf (though not diſtinguiſhed by eloquence) is perſpicuous, and, in *general*, temperate. But, on ſome of the ſubjects adverted to, we muſt enter our proteſt againſt the opinion of the honorable Member. The total change of circumſtances that have taken place ſince the propoſitions of Mr. Pitt for a reform in the repreſentation, and more eſpecially the recent events of the French Revolution, completely vindicate him from the charge of inconſiſtency, in the abandonment of that meaſure; which no prudent friend to his country would have continued to urge, after ſuch a proof of the dangers of innovation.

Nor can we at all agree with the author of this Speech as to the feelings or the motives which dictated the applauſe ſaid to be given at the Royal Exchange, at the rupture of the negotia-

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tion in 1806. We deem it extremely uncandid to ſuppoſe that the whole body of merchants of the city of London (or ſo conſiderable a part as was then aſſembled) were actuated by the private intereſt which ſome few might have in that important event. They, we conceive, felt as every judicious and ſpirited Briton would feel, that the miniſters of that day (whoſe wiſhes for peace no man could doubt) had acted a wiſe and patriotic part in rejecting that bleſſing, unleſs it could be obtained on terms compatible with the honour and intereſts of their country. That there never was a probability of obtaining ſuch terms, under the circumſtances of that negotiation, was, we believe, the opinion of almoſt every man not blinded by party prejudice. The merchants, therefore, juſtly rejoiced at the rupture of negotiations, which, if ſucceſsful, might have proved fatal to the kingdom.

We have, however, ſtronger objections to other paſſages in the Speech before us. The ſpeaker, or writer, in unqualified terms, adopts the hacknied and often refuted accuſations of the enemy againſt his own countrymen, whom he ſtigmatizes as "wanting moderation in their conduct towards other nations," and as "imitating on the ocean thoſe ſtrides of power which we deprecate on the continent." He alſo broadly aſſerts, that we are "the objects of hatred and jealouſy to every power in Europe." Surely it cannot be neceſſary, at this time, to anſwer ſuch accuſations, or go through in detail, all the miſrepreſentations on which they are founded. But we challenge the author of this Speech to point out one nation in Europe (with the exception of Denmark, which may, in *part*, have been actuated by reſentment) that has become our enemy from any other motive than the fear of Buonaparte, or the compulſion of his power.

Theſe paſſages, and ſtill more that (in page 25) which contains a moſt malignant and unfounded inſinuation againſt the character of our beloved Monarch, we deem it our duty to mark with ſtrong cenſure. The reſt of the Speech, though not intitled to much praiſe for elegance of compoſition, may be deemed a clear and ſenſible expoſition of an important bill; which, we underſtand, has ſince paſſed, though with conſiderable modifications.

MEDICAL.

ART. 24. *A Treatiſe on local Inflammation, more particularly applied to Diſeaſes of the Eye. By J. P. Serny, M. D. Oculiſt.* 8vo. pp. 128. 3s. 6d. Bickerſtaff. 1809.

Notwithſtanding the excellent type with which this pamphlet is printed, and the abundant aſſiſtance which is afforded by marks, letters, and figures of reference throughout the whole of the 128 pages which it contains, we find ourſelves very much puzzled to underſtand them, at leaſt ſuch parts as are intended, we preſume,

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to elucidate the peculiar opinions which Mr. Serny has adopted for the foundation of his practice. We have very little knowledge of J. B. Serny, Oculiſt, and therefore cannot preciſely determine what countryman he may be; but moſt certainly, whether he be native or foreign, we ſhould adviſe him by no means to attempt again to write Engliſh till he had ſtudied its grammar, nor indeed to write at all till he be able to clothe his notions in a ſomewhat more intelligible garb. The following paſſages are given as a ſpecimen of the jumble of time and ſenſe which occurs throughout the book in a manner that admits of no ſelection.

To illuſtrate his favourite hypotheſis, namely, that the proximate cauſe of inflammation is a diminiſhed action and circulation in the part affected, he bids you "ſuppoſe, for inſtance, a moderate bruiſe by means of a blow upon any muſcular part, ſo as to produce a *conſpicuous diſcolouration* of the ſkin, then *will* follow redneſs, throbbing, heat, ſwelling, and pain in the part affected. In this inſtance, the redneſs *is* accounted as a proof *of* the *increaſed circulation* in the part, and the increaſed heat *from* the *increaſed circulation*; the pain *from* the conjoint irritation produced by theſe two cauſes; and the ſwelling is ſuppoſed to take place from the increaſed action of the arteries; but the throbbing pain and pulſation remain unexplained. But by ſuppoſing the proximate cauſe to be a diminiſhed action and *circulation* in the part affected, ariſing from the immediate laceration of minute veſſels receiving ſtill further obſtruction from the effuſed fluid accumulating in minute cavities; thereby occaſioning a diminiſhed action and *circulation* in the part affected, and with a tendency to produce an increaſed *circulation* in neighbouring ſound parts, in conſequence of the arterial *circulating* equilibrium being deranged and diminiſhed in the diſeaſed part. The whole of the ſymptoms on the above hypotheſis can be accounted for through the ſeveral ſtages of acute and chronic inflammation." P. 4.

He then proceeds to enumerate the ſymptoms that would occur upon ſuch a ſuppoſition.

"Redneſs will take place in a little time after the injury. This kind of redneſs cannot come on ſuddenly, *becauſe* it requires ſome time for the neighbouring anaſtomoſing ſound veſſels to be enlarged to admit the blood *which* belonged to the injured minute veſſels, *which* no longer receive or give paſſage to the arterial blood as formerly through their anaſtomoſing veins, *therefore* the arterial *circulating* fluids which uſed to *circulate* through the part injured when ſound, muſt now find their new paſſage, and be propelled into ſome other veſſels, and many ſmall arteries will become enlarged, which were not before conſpicuous, which will now appear very red, and this has given riſe to the opinion of an increaſed *circulation* in the injured part, but it is only in the moſt adjacent or proximate to the parts affected that this takes place." P. 5.

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The ſenſe *circulating* through the above quotations cannot, we confeſs, find *paſſage* to our comprehenſion; we might therefore be excuſed from entering further upon the merits of a book which is written throughout in the ſame ſingularly confuſed ſtyle.

By the extracts we have given it will be perceived, that Mr. Serny has ſome opinions with reſpect to inflammation in general which are peculiar to himſelf, but which, from the very confuſed manner in which he has ſtated them, we do not find ourſelves able to unravel. To his manner of applying them to practice in his treatment of the diſeaſes of the eye, we have no great objection, as they have not in any degree led him to deviate from that line of practice, which has been laid down by the moſt experienced oculiſts; and indeed upon the whole, his deſcription of ſuch diſeaſes and their methods of treatment are unobjectionable; excepting that they are inſufficient for the ſtudent, and unintereſting to the more experienced. Anxious, however, at all times to praiſe where it is in our power, we ſhall conclude by beſtowing our approbation of the hint contained in the following paſſage.

"Let this remark once for all be remembered, that whoever has his eye or eyes covered up day and night, for a ſhort time only, may have the tranſparent cornea deſtroyed, by the matter confined between the eyelids, and corroding it, ſo as to form a thick ſpeck. This obſervation alone, I am confident, if duly attended to, will prevent the blindneſs of thouſands."

ART. 25. *Obſervations on the Egyptian Ophthalmia, and Ophthalmia Purulenta, as it has appeared in England. By William Thomas, Member of the Royal College of Surgeons, and Aſſiſtant Surgeon in the Eleventh Royal Veteran Battalion.* 8vo. 59 pp. 2s. Robinſon. 1808.

This little pamphlet diſplays much activity and a moſt laudable zeal upon the part of the author, in the diſcharge of the duties expected from medical officers. Mr. Thomas with great quickneſs diſcovered the ſeat of the diſorder in the eyes, with which his men were affected, and appears to have applied his remedies with no inconſiderable judgment. In the ſpecies of Ophthalmia of which he has treated, a purulent diſcharge ſeems to have been an early, and the moſt marked ſymptom; whence he is diſpoſed to give it the name of *Ophthalmia purulenta*, to diſtinguiſh it from what he conſiders to be the true Egyptian Ophthalmia, or as he has termed it the *Ophthalmia vera*. He is certainly right in conſidering the diſeaſe which has fallen under his obſervation as very different in its nature from this latter; but is greatly miſtaken if he conceive it ſimilar, in any one circumſtance (excepting that of the purulent diſcharge) to the contagious affection, which a ſhort time back prevailed, with ſuch deſtruc-

tive virulence, among our ſoldiers. The one appears to have been an endemic, the other a ſtrictly contagious diſorder: and while the former was mild in its termination, as well as in its appearance, and progreſs, the latter, from all accounts, was as melancholy in its conſequences, as obſtinate in its career.

Mr. Thomas did not find extenſive bleeding of ſuch important neceſſity, as has been pointed out by other practitioners, in the treatment of Ophthalmia; repeated ablution, with cold water, having apparently been principally inſtrumental in effecting the happy reſult, with which his practice was attended. The following is the method of treatment he adopted upon the firſt appearance of the complaint, and which, from its univerſal ſucceſs, he was inclined to follow through the whole of the numerous caſes which occurred in his regiment.

"Having carefully wiped and waſhed his (the patient's) *eyes*, from any impurity around *it*, (them) he was ſtripped, and ordered to waſh his hands and face perfectly clean; which done, cold water from a pump was for ſome minutes thrown on his eyes, and face. He then went to bed, and cold water was placed by him, to waſh his eyes as often as they became troubleſome. The next day the eye-lids had ſtuck together during the night. They now appeared ſwelled and puffed. On drawing them aſunder matter was formed on the ſurface of the eye; and the appearance of the *conjunctiva* and *aduata* altogether was cooler, the watery ſecretion was leſs troubleſome, and he ſtill had neither head-ache nor fever. As he certainly was not worſe, I was encouraged to continue the ſame proceſs; and with an armed probe wetted, having carefully drawn down the lower eye-lid, the internal part of the eye was thoroughly cleanſed all around from the matter, which at the bottom of the eye was detained in ſome quantity; the doing which, inflamed as the internal ſurface of the eye was, gave him little or no pain; neither did he expreſs any diſagreeable ſenſation from the light to which he was expoſed at the time.—He was again taken to the pump, and the water diffuſed from it over his eyes as before; after which with the end of a feather, a ſmall portion of the following ointment was introduced into the great canthus of the eye, and by gently drawing the lower eye-lid was applied fully to the bottom of it.—(R. Ungt. Sperm. Ceti. ℥i. Kali ppt. ℈i. m. Ungt. Molle.) He was then placed on his back on the bedſtead, with his head raiſed, that the Ointment might diffuſe itſelf over the whole eye." P. 20.

A ſimilar plan of treatment was proſecuted from the 12th to the 18th July, "*when he was declared convaleſcent,*" "and ſhortly after ſuffered to join his company." P. 23.

ART.

CHEMISTRY.

ART. 26. *A Chemical Catechiſm, with copious Notes, a Vocabulary of Chemical Terms, uſeful Tables, and a Chapter of inſtructive and amuſing Experiments. By Samuel Parkes, Manufacturing Chemiſt. The ſecond Edition, with conſiderable Additions.* 8vo. pp. 631. 12s. Lackington and Co. 1807.

The firſt edition of this uſeful work was reviewed in the Britiſh Critic for January, 1808; and we merely announce this ſecond edition, becauſe it contains much additional matter; though the faults which we then noticed ſtill remain. As a favourable ſpecimen, we quote the author's account of Mr. Davy's experiments on Electricity and Galvaniſm, which cannot be made too public.

"Firſt. In oppoſition to the aſſertions of Pacchiani and others, he has demonſtrated that muriatic acid is not produced in water by the agency of Galvaniſm, but that 'water chemically pure is decompoſed into gaſeous matter alone, into oxygen and hydrogen.'—Secondly. By the agency of Galvaniſm he decompoſed ſulphate of lime, ſulphate of ſtrontian, fluate of lime, and other ſolid bodies, inſoluble, or difficultly ſoluble in water. In each caſe the earth was found in one veſſel and the pure acid in the other. Even glaſs was decompoſed, and part of its alkali exhibited entire. Sulphuric, muriatic, nitric, and phoſphoric ſalts were decompoſed with more rapidity; the acids in a certain time collected in the tube containing the poſitive wire, and the alkalies and earths in that containing the negative.

"Thirdly. He connected a ſmall cup, made with ſulphate of lime, with a cup of agate, by a piece of aſbeſtus; and filled both with purified water, made a platina wire in the cup of ſulphate of lime tranſmit the electricity from a power of 100 plates; a wire in the agate cup received it. In about four hours a ſtrong ſolution of lime was found in the agate cup, and ſulphuric acid in the cup of ſulphate of lime. By reverſing the order, and carrying on the proceſs for a ſimilar time, the ſulphuric acid appeared in the agate cup, and the ſolution of lime on the oppoſite ſide.—Fourthly. Acid and alkaline ſubſtances paſſed through water containing vegetable colours without affecting them; and the uſual chemical affinities were ſo far deſtroyed or ſuſpended by the agency of Galvaniſm, that ſulphuric acid was paſſed through a ſolution of ammonia without combining with it. In like manner the alkalies and earths were tranſmitted through acids without combination.—From theſe and ſimilar reſults it appears, that hydrogen, the alkaline ſubſtances, the metals, and certain metallic oxydes, are *attracted* by negatively electrified metallic ſurfaces, and *repelled* by

poſitively electrified metallic ſurfaces; and contrariwiſe, that oxygen and acid ſubſtances are attracted by poſitively electrified metallic ſurface, and repelled by negatively electrified metallic ſurfaces; and theſe attractive and repulſive forces are ſufficiently energetic to deſtroy or ſuſpend the uſual operation of electric affinity. Mr. Davy concludes this moſt important paper by ſuggeſting, that this new method of decompoſition may, probably, be introduced with advantage into manufactures; and imagines that he ſhall be able to refer ſeveral natural phenomena to this ſource, which have been hitherto inexplicable."

ART. 27. *Chemical Philoſophy; or, the eſtabliſhed Baſes of Modern Chemiſtry. Intended to ſerve as an Elementary Work for the Study of that Science. By A. F. Fourcroy. Third Edition, conſiderably enlarged and amended. Tranſlated from the French by W. Deſmond, Eſq.* 8vo. 291 pp. 7s. Symonds. 1807.

The firſt edition of this work appeared about ſixteen years ago, and was well received. Since that period chemiſtry has made great advances towards a more perfect arrangement, and numerous important facts have claimed the attention of chemical philoſophers. The preſent edition though conſiderably enlarged and improved, is ſtill far behind the preſent ſtate of the ſcience in this country. The ſources of inſtruction from the labours of our cotemporaries in France, have long been cloſed to us; but in the mean time, the ſucceſsful exertions and ſplendid diſcoveries of ſome of our own countrymen, cauſe this to be leſs regretted. Notwithſtanding the authority of Fourcroy, we do not deem this production of much utility. It aſpires indeed to no higher rank than that of an elementary work, and on this account we think it is defective. For the unlearned it is neither ſufficiently explanatory nor comprehenſive, and thoſe who have made further advances in the art will merely find the heads of what they have already attained. The chief merit of the volume conſiſts in giving a general outline of chemiſtry, and offering, perhaps, a better arrangement than a ſtudent would have obtained, at leaſt without great labour. The tranſlation is executed with neatneſs and fidelity.

PHYSIOLOGY.

ART. 28. *A Tract of the Nutriferous Syſtem in Men, Quadrupeds, and Birds: and in all other Creatures which have Livers. By James Rymer, Surgeon, R. N.* 8vo. 45 pp 2s. 6d. C & R Baldwin. 1808.

This is a feeble attempt to revive the long exploded doctrine of venous abſorption, and of the liver being the organ of ſanguification;

tion; "I purpoſe to make it appear," ſays the author, "that the lacteals are the lymphatics of the guts and meſentery; and that the chyle is taken up from the inteſtines by the abſorbing branches of the *vena porta*, and carried with the remainder of the blood ſent to the guts and meſentery by the cœliac and meſenteric arteries, to the liver, where it is made fit to be mixed with the general maſs of blood, in the courſe of the circulation." This hypotheſis was entertained by the ancients without facts to ſupport it, when their knowledge of anatomy was ſcanty, and before the diſcovery of the circulation of the blood, threw light upon the hitherto confuſed notions of phyſiology; and we find no arguments adduced by the preſent author, ſufficiently plauſible or intereſting, to render the diſcuſſion of his opinions amuſing or profitable.

DIVINITY.

ART. 29. *Scripture made Eaſy, in familiar Anſwers to Catechetical Queſtions of a learned Divine. For the Uſe of Schools. By Mrs. Eves.* Birmingham.

This is an extremely uſeful book for young perſons who are beginning to read the Bible, and may with the ſtricteſt propriety be recommended for the purpoſes for which it was intended. A portion of it regularly got by heart will have the uſeful and important effect of impreſſing upon the memory of catechumens the leading incidents, characters, and hiſtorical facts of the Bible. The books of the Old Teſtament are taken in their reſpective order, and the principal matters contained in them propoſed and reſolved in the plaineſt manner, and almoſt always in the language of the ſacred writers; in the form of queſtion and anſwer. The book, with peculiar propriety, is dedicated to the Biſhop of St. David's, whoſe pious endeavours to circulate religious knowledge in the principality of Wales have been ſo extenſively beneficial.

ART. 30. *Serious Attention to Perſonal Holineſs and Soundneſs of Doctrine conſidered, in a Sermon preached June 1, 1809, at the Viſitation of the Rev. Andrew Burnaby, D. D. Archdeacon, in the Pariſh Church of St. Martin, Leiceſter. Publiſhed at the Requeſt of the Clergy. By the Rev. Thomas Robinſon, A. M. Vicar of St. Mary's, Leiceſter.* 8vo. 2s. Rivington. 1809.

The preacher, from 1 Tim. iv. 16, takes occaſion to impreſs upon his auditors a ſerious attention to perſonal religion, and as preachers and miniſters, to the matter of their doctrine, as the only means of accompliſhing their own ſalvation and that of others. The laxity and falſe candour of the times is repr ated with the honeſt firmneſs of a true Chriſtian miniſter, a d the

maxim, that where miniſterial ſucceſs is wanting in a pariſh, ſomething muſt be wrong, is pointed out to the ſerious contemplation of miniſters with becoming energy. The want of ſucceſs is not indeed a certain and infallible teſt of the negligence or want of due zeal in the miniſter, but it ought always to operate as a ſtimulus to increaſe that zeal, and direct it to the diſcovery of the cauſes of failure, and application, if poſſible, to the neceſſary remedies.

ART. 31. *Practical and familiar Sermons, deſigned for parochial and domeſtic Inſtruction. By the Rev. Edward Cooper, Rector of Hamſtall-Ridware, &c.* 12mo. 323 pp. 5s. Cadell and Davies. 1809.

It cannot be neceſſary for us again to characterize the ſtyle of Mr. Cooper's Sermons, having already reviewed two volumes of his production *. The preſent are indeed particularly intended to be plain and practical, yet we cannot perceive any material difference, in point of compoſition, between theſe and the diſcourſes in the former volumes. They are clear, ſcriptural, and convincing, and ſo were the others.

As we particularly took upon us to defend the author from a violent charge of Calviniſm †, we thought it neceſſary to examine the preſent volume very ſtrictly with that view; and we find with ſatisfaction, that he gives us no reaſon to retract a ſyllable that we have ſaid. The peculiar doctrines of the Calviniſts are not indeed brought into view. But the moſt horrible of them, the abſolute rejection of all but a limited number of elect, is moſt ſtrongly oppoſed in various paſſages. Thus he ſays expreſsly, "The ſalvation offered in the Goſpel is offered *to all*. Jeſus Chriſt came to ſave ſinners; *all* ſinners who are willing to be ſaved by him. He ſhuts out none, but thoſe who by unbelief ſhut out themſelves. He commanded his Goſpel to be preached *to every creature*. He invites *all* who labour and are heavy laden to come to him for reſt; and he promiſes that thoſe who come to him *he will in no wiſe caſt out*." P. 122. So again: "It is in the power of *every one* of us to become ſuch a perſon as I have here deſcribed. *We may all be real Chriſtians*. We may *all* have Jeſus Chriſt for our friend and ſaviour in the day of judgment. He is now waiting to be gracious. He is now inviting *every ſinner of every deſcription* to turn unto him, and to accept his offers of free forgiveneſs." P. 321.

Mr. Cooper does not inveigh againſt any particular ſins, but againſt ſin in general. The danger of ſin, the neceſſity of re-

* See vol. xxiv. p. 430, and xxxi. p. 648.
† Vol. xxxiii. p. 156.

pentance, the power of faith, and the efficacy of grace. These, and like to these, are the subjects of all his Sermons; but all in conformity with the doctrines of our Church.

ART. 32. *A Treatise on the Conduct of God to the Human Species, and on the divine Mission of Jesus Christ. By the late Rev. J. Hare, A. M. Author of an Essay on Scepticism. The second Edition.* 8vo. pp. 393. Rivingtons. 1809.

Though we have to announce this as a second edition, yet we have reason to know that it is the first that has been regularly published; the former impression having been disposed of by subscription. Mr. Hare's talents and reputation deserved such an encouragement, but sorry are we to find, not for his own sake, but that of the public, that he is no longer living to reap the just fruits of his useful and important labours. His ingenious little tract on Scepticism, which appeared in the year 1801, we had particular occasion to notice in our xixth vol. p. 26, and we thought ourselves justified in strongly recommending it the notice of our readers. The present publication also deserves our praise, though upon a subject much more copiously treated by other distinguished and eminent writers. Mr. Hare's object is, to compare the acts of the Almighty in his treatment of mankind with the celebrated display of his attributes, Exodus xxxiv. 6, 7: from which he argues, that his beneficence towards man has been conspicuous through the whole of his proceedings; and never interrupted but by man himself, in the abuse of his free agency. He argues strongly from the first part of the character of the Deity in the passage referred to, against the arbitrary decrees of Calvin; and yet, to avoid the opposite extreme into which the *rational* Christians would hurry us, of referring every thing to the mercy of God, he ably insists upon the other feature so strongly expressed, that "he will by no means clear the guilty;" thus laying the proper foundation for the great scheme of Christian Redemption. Mr. H. is careful to distinguish between those followers of Calvin who approve and those who *reject* his doctrines of Election and Predestination. He inclines to think the latter compose the majority of his disciples, and he highly applauds *their* general morality and piety.

As this performance of the worthy and respectable author must already be in the hands of so many persons, it is almost unnecessary for us to dwell at all on its merits; and we shall feel that we have discharged our duty to the public by giving it a place in our Monthly Catalogue, in testimony of our respect for the memory of a writer, whose learning and whose zeal in the best of causes we had a former opportunity of praising and admiring.

ART. 33. *A Sermon on the prevailing Corruptions of the Age, preached in the Parish Church of Fulham, by the Rev. W.*

Patchett, Rector of Fairſted, in Eſſex, and Domeſtic Chaplain to the Lord Biſhop London. 8vo. 24 pp. 1s. Hatchard. 1809.

This is a very ſhort diſcourſe upon a very important ſubject, and might rather ſerve as a text or argument for a longer ſermon, or a diſtinct treatiſe. The topics hinted at would bear to be enlarged upon greatly, and we could wiſh that the Rev. Author had gone much further into the ſubject. The corruptions of the age are very generally to be traced to a ſad abuſe of bleſſings and benefits, which render them the more lamentable, and the more deſerving of expoſure and correction. Some of theſe abuſes Mr. P. has touched upon, under diſtinct heads, and ably ſhown how continually we ought to be upon our guard againſt thoſe evils to which the beſt things are liable to lead. The liberty of the preſs, for inſtance, (ſo noble a privilege and bleſſing in this land of freedom) is, as he juſtly obſerves, too commonly applied to the baſeſt purpoſes of malice, envy, and cenſoriouſneſs. Courage and enterpriſe are continually the occaſion of unprovoked inſults, and an undue confidence in "the arm of fleſh." Even induſtry has its dangers; for, by producing plenty and abundance, it naturally leads either on the one hand to avarice, or on the other to luxury and ſenſuality. We cannot, in juſtice to the author himſelf, bring forward any extracts from ſo ſhort a ſermon. The whole deſerves to be attentively read, and we muſt again repeat, that we wiſh it had been longer, as the ſubject was worthy of it, and the method of treating it particularly good.

ART. 34. *Six Sermons on Baptiſm, Confirmation, the Vows of Baptiſm and Confirmation, and the Lord's Supper. By John Scott, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull.* 12mo. 132 pp. Hull, Seely and Hatchard. 1809.

We have great pleaſure in recommending theſe ſix ſermons to the notice of the public. The language of them is peculiarly chaſte, plain, and perſpicuous, and the doctrines ſuch as have our moſt entire aſſent and approbation. As illuſtrative of our admirable Liturgy and Offices, nothing can be more uſeful and more telligible, while ſome points are handled in a maſterly manner, very particularly thoſe treated of in the Fifth Sermon on the Lord's Supper. The importance of this holy ſacrament, not only as a commemoration, but as a valid and direct proof of the ſcriptural doctrine of *atonement*, is admirably ſet forth in the following terms.

"But certainly the *mode* of celebration is yet more ſurpriſing. In the firſt place, it is by a *feaſt*, not by a *faſt*. It is a celebration of praiſe and thankſgiving, not of mourning. This is remarkable, if the death of our Saviour carried in it nothing of a higher nature than the death of any holy martyr.

"But

"But ſecondly, of what *kind* is this feaſt? of what *nature* is this celebration? It purports to be a feaſt upon the *body* and *blood* of him whoſe death is commemorated. 'This is my body; take, eat. This is my blood; drink ye all of this. The cup of bleſſing which we bleſs, is it not the *communion of the blood of Chriſt?* The bread which we break, is it not the *communion of the body of Chriſt?*'

"This, aſſuredly, is the moſt ſingular commemoration of a highly-venerated deceaſed character, that was ever heard of in the world, much more that was ever practiſed among the civilized part of mankind. Familiarity with the *ceremony* has laid our attention to it aſleep: otherwiſe it muſt certainly appear moſt extraordinary. Deny the great doctrines of the atonement, and of the communion of the ſoul with the Saviour by faith, and I conceive ſuch an obſervance is abſolutely inexplicable; but admit theſe doctrines, and all is eaſy, all is natural, all is, in the higheſt degree, ſignificant. Admit that Chriſt hath 'made reconciliation for iniquity,' by 'the ſacrifice of himſelf,' and 'brought in everlaſting righteouſneſs,' for the juſtification of every penitent ſinner that believes in him; and we may well celebrate his death, though with contrition for our ſins, yet with everlaſting joy and praiſe to him, 'who hath loved us,' and 'redeemed us to God with his blood.' 'Chriſt our paſſover is *ſacrificed for us, therefore let us keep the feaſt.*"

We could add much more to the ſame effect, but the book is not coſtly, and the whole of its contents moſt valuable.

MISCELLANIES.

ART. 35. *The Tarantula; or the Dance of Fools, a ſatirical Work. In two Volumes. By the Author of the "Riſing Sun," &c. &c.* 12mo. 12s. Holmes and Whitteron. 1809.

Wide-printed pages of pert inanity, with a ſcratched and daubed frontiſpiece at the head of each, ſerve to claſs theſe volumes with ſome that we have ſeen and forgotten, ſuch as the "Ship of Fools," the "Riſing Sun," mentioned in the title, &c. &c. The firſt volume begins with an invocation to critics; but we will venture to ſay, that no perſon who had any title to that name, could poſſibly read it to the end.

ART. 36. *The Calendar, or Monthly Recreations; chiefly conſiſting of Dialogues between an Aunt and her Nieces, deſigned to inſpire the Juvenile Mind with a Love of Virtue, and of the Study of Nature. By Mrs. Pilkington.* 12mo. 268 pp. 3s. 6d. Harris.

The name of Mrs. Pilkington frequently appears in our indexes, and always annexed to works of utility combined with

amuſement, for young people. Dr. Aikin's well-known "Calendar of Nature" has evidently ſuggeſted this work; which, however, is enlivened, by throwing its materials into dialogues between ſome young ladies and their aunt. Mrs. P. very fairly acknowledges her obligations to Dr. A. In fourteen dialogues, ſhe here conducts her young readers from January to December, (January and February having two each) connecting the whole by an eaſy chain of narrative, and throwing in ſuch obſervations on the natural productions of each month, as muſt infallibly lead them to remark the progreſs of the ſeaſons, and its uſual effects. A few ſhort pieces of familiar poetry are introduced in different places, and now and then a quotation, illuſtrative of the ſubject, from ſome eſtabliſhed Engliſh poet. We doubt not that Mrs. P.'s Calendar will be very acceptable to many mothers, and other inſtructreſſes of youth.

ART. 37. *A Biographical Index to the preſent Houſe of Lords, corrected to October*, 1808. *By the Author of the "Political Index to the Houſe of Commons," to which Work this Volume is intended as a Companion.* 18mo. 666 pp. 12s. or 12s. 6d. bound in red. Goddard, &c. 1808.

When a good thought is hit off by one publiſher, it is ten to one that a ſequel to it is produced by another. This ſeems to be the caſe here. The "Biographical Index to the preſent Houſe of Lords," is not ſaid to be a companion to the "Biographical Index to the Houſe of Commons," but to another production, with a trifling change of title. That "Political Index" we have not ſeen, but it is of little conſequence; one will probably anſwer the purpoſe as well as the other. This is perhaps a little foreſtalled by the "Biographical Peerage *;" but ſo much is biography the faſhion at preſent, that all forms of it appear to be acceptable. This compiler ſometimes introduces, with ſucceſs, anecdotes of paſt times.

ART. 38. *A Biographical Index to the preſent Houſe of Commons, corrected to February*, 1808, *containing correct Notices of the Lives, the Family, and Party Connections, Parliamentary Conduct, and other Particulars, relative to all the Members of the Commons Houſe of Parliament, intended as a Companion to Debrett's and Kearſley's Peerage, cloſely printed in one large Volume.* 18mo. With Plates. 12s. or 12s. 6d. bound in red. Phillips. 1808.

The firſt edition of this publication appeared in 1806, and then was ſaid to be carefully compiled by Joſhua Wilſon, M. A.

* Brit. Crit. Vol. xxxiii. p. 201.

Why the compiler's name is withdrawn in the second edition, we are not informed. The biographical accounts are short, but, in general, as correct as can be expected in such a work.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Obligations of Christians to attempt the Conversion of the Jews. By a Presbyter of the Church of England. 1s.

Strictures on a Work entitled Zeal without Innovation, reprinted from the Eclectic Review for June, July, and September, 1809. To which are prefixed, Observations on the Controversy between the Puritans and the Established Church. 1s. 6d.

A Review of the Policy and peculiar Doctrines of the Modern Church of Rome, wherein their dangerous Tendency, political and religious, is considered, and their true Origin designated, &c. In Answer to Arguments advanced in favour of the Roman Catholic Question, and more particularly those of Sir J. Throgmorton. By the Rev. Peter Roberts, A. M. 6s.

The Religious World Displayed; or a View of the Four Grand Systems of Religion: Judaism, Paganism, Christianity, and Mahommedanism; and of the various existing Denominations, Sects, and Parties in the Christian World. To which is subjoined, A View of Deism and Atheism. By the Rev. Robert Adam, B. A. Minister of the Episcopal Congregation, Blackfriars Wynd, Edinburgh. 3 vols. 8vo. 1l. 11s. 6d.

Strictures on Clerical Education in the University of Cambridge. By the Rev. W. Cockburn, Christian Advocate, and late Fellow of St. John's College. 2s.

Their much-loved King an Example to Britons. A Sermon preached in the Parish Church, Hartlepool, in the County of Durham, on Wednesday, October 25, 1809, being the Day appointed for public Praise and Thanksgiving to Almighty God, on his Majesty's Entrance into the fiftieth Year of his Reign. By the Rev. N. Hollingsworth, A. M. Vicar of Haltwhistle, Northumberland. 1s.

The Crown of Pure Gold, and Protestantism our surest Bulwark; being the Substance of two Discourses delivered in the Parish Church of All Saints, Maidstone; the first on Sunday, Oct. 22, the second on Sunday, Nov. 5, 1809. By the Rev. R. Finch, A. M. of Baliol College, Oxford. 2s. 6d.

HISTORY. TRAVELS.

A Second Journey in Spain in the Spring of 1809, from Lisbon, through the western Skirts of the Sierra Morena, to Seville, Cordoba, Granada, Malaga, and Gibraltar, and thence to Tetuan and Tangiers: with Plates. By Robert Semple. 8s.

An Account of the British Settlement of Honduras, being a brief View of its Commercial and Agricultural Resources, Soil, Climate,

Climate, &c. By Capt. Henderſon, of the 5th Weſt India Regiment. 7s.

A Geographical and Hiſtorical View of the World. By John Bigland, Author of Letters on Ancient and Modern Hiſtory, &c. 5 vols. 8vo. 3l. 13s. 6d.

The Annual Regiſter; or a View of the Hiſtory, Politics, and Literature, for the Year 1803, being the third of a New Series commencing with the preſent Century. 8vo. 16s.

BIOGRAPHY.

The Life of Lord Nelſon. By the Rev. J. S. Clarke and John M'Arthur, Eſq. 2 vols. 4to. 9l. 9s.

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The third Canto of the *Purſuits of Agriculture* will be ready in the courſe of the preſent month.

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Shortly will be publiſhed, *Poems*, &c. ſelected from the poſthumous Papers of *John Dawes Worgan*, late of Briſtol, and a Sketch of his Life and Character, by an early aſſociate and friend, with an introductory Preface by Mr. *Hayley*.

Mr. *J. J. Stockdale* has in great forwardneſs *the Covent Garden Journal*, containing a complete hiſtory of the late competition in regard to the riſe of the prices of admiſſion to that Theatre. With numerous plates.

The Eccleſiaſtical and Univerſity Annual Regiſter for 1809, will be publiſhed in February, with various improvements.

Dr. *Latham* has in the preſs, *Facts and Opinions concerning Diabetes*.

The work in anſwer to the *Improved Verſion*, two ſpecimens of which appeared in the *Britiſh Critic*, is now in the preſs. The author is the *Rev. Edward Nares*, of Biddenden, whoſe excellent Bampton Lectures we long ago noticed.

ERRATA.

In our review of *the Chriſtian Code* there are a few typographical errors, which pervert the ſenſe. It is therefore requeſted, that in

Page 258, line 22, and paſſim, *for* anti-mundane *read* ante-mundane
—— 259, — 5, *for* hypothetically *read* hypoſtatically
—— 264, — 28, *for* what generated *read* what is generated
—— 266, — 7, *for* into *read* in
—— 345, — 4, — even — our
—— 352, — 7 from bottom, *for* as *read* or
———— — 3 ———— *prefix* not *before* that the many